

Light of Truth

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Before I close I wish to make an observation concerning the ministry in general attitude towards new ideas. The ministry is conservative. It is prone to accept its old and established as the final word of truth. It is accustomed to give the burden of its strength to search for evidence to demolish them, to build up the sect that presents them and to send out missionaries to spread them.

Being in this attitude it looks with difference or distrust upon new ideas which in any way may tend to unsettle faith or create doubt in regard to the old stability, influence and growth which thereby be endangered.

The ministry not only is, but always has been conservative. Whenever a new idea which in any way conflicted with the old, has been broached by one of its members, it has seldom received a fair and unprejudiced examination or its advocate honored as a sincere lover of truth. The very opposite of this has ruled in the history of the church. The new has never been given an equal chance with the old. It has always had to fight not only to overcome the legitimate arguments against it but to break down the unjust and wicked prejudices in which conservative men envelope themselves. From the beginning of history the old has

was, not that his discoveries were false, but that they were heresies and overturned the Bible. And today the fear of Higher Criticism grows out of the question, how will it effect Christianity? What effect will it have on the building up of the church? Will it not interfere with the spread of the Gospel? Will it not undermine religion? Will it not destroy the Bible?

Such a man as Dr. Stackpole is not affected by such questions as these. He rises at once to the supreme question at stake, "Is Higher Criticism true?"

In all the discussion, which lasted upwards of two hours, not one questioned the fact of its being true. Not one withheld approval because it was false. Not a single statement of the essay was criticised because it overhauled this question when on the 14th of November, at the Central Congregational church of Toledo, hundreds of little children listened to the story of the sacrifice, at the dedication of the temple, and were each given a paper with a picture of the altar and a fire, whereon the live animals are placed and tied and burned as a sacrifice to please God, and they were told by their teacher "that God accepted what they had given him and blessed the people."

Was this not enough to shock their sensitive hearts? And to those that had tried to teach to "never kill a living thing," what must have been their thoughts? Then who knows what the effect may be on that class of little ones that are so hard to teach in humanitarian principles to? Who knows how many of them may gather some old shed or commons and build their fires and sacrifice some one's pet kitten or bird, perhaps, because the idea came to them from their Sabbath school teacher?

Oh, why will not the Spiritualists of our country look at this question more seriously? In my mind there is nothing so much needed as the "forward

An Exponent of the

Philosophy of Life.

Philosophy and Facts.

Regular Employment of Mediums.

A more self-evident proposition could hardly be put forth than that unrestrained competition tends toward adulteration of wares. Under our competitive system, as in vogue in the United States, we have reached such a pass that scarcely an article on sale is what it purports to be.

It works this way. Smith and Jones are competing in the market. Smith puts forth a spurious article at a reduced price or a pretended improvement of the article at the same price, which has the same effect. What happens, then? Simply that Jones is compelled to meet this competition and the market is flooded with adulterated goods.

Does this apply to services as well as wares?

Certainly. There can be no doubt of it. Watch, for instance, the advertisements of mountebanks of all sorts, of shyster lawyers, of charlatan physicians, of cheap dentists!

It isn't confined to these, either. On the contrary, there is nearly as much sham and pretense in what are called more legitimate circles.

Is it true of mediums, then?

Clearly it is. What sort of competition do you know of, that is bitterer and more unscrupulous? Every public medium is by the relentless laws of competition compelled to try to "go his competitor one better." If the competitor gets writing on slates, he must get drawing on them; if the competitor gets drawing, he must get painting. If the pretense of his competitor to have been born with a caul is attracting trade, he must pose as a seventh son of a seventh son. Especially, if his competitor always gives a smooth performance must he do so, also, though perhaps yet imperfectly developed.

In mediumship as in carpentry, such competition encourages the evolution of "the great American botch," who seeks with imperfect education, development and training to rival the work of the masters.

In mediumship, as in trade, such competition encourages perpetration of fraud.

It is all nonsense to say that sitters "bring fraud with them." A trickster posing as a materialized spirit is a trickster before exposure as well as after. The suspicion of an honest sceptic that a medium is a fraud never made him one. It merely proved him one by exposing him. What did make him one was the hunger for greater marvels by the credulous and impatient, which gave frauds an advantage in competition. Shall we prevent fraud by taking away that advantage? You will find that a hard task. So long as competition exists, that advantage will also exist. So long as competition exists, it will pay better to pander to the depraved taste of the public than to furnish only what is genuine and not so marvellous.

Since you cannot take away this competitive advantage, what will you do?

Leave those who thus pander to fill that field without the competition of those who will not descend to that infamy.

Let those phases of true or false mediumship which are essentially low and degrading and which increase instead of lessen superstition remain in hands suited to them.

Lift genuine mediumship upon a higher, partially non-competitive plane. This may be done first, by forming groups which shall, by sitting in circles seek to develop nascent powers on the part of those who will not

need to live by their exercise. But, second and most important, by forming groups which shall undertake the support of mediums who will devote their whole time and energies to the public service under the direction of this group.

Even from a competitive standpoint, it has always been found to be more economical and advantageous to buy at wholesale than at retail.

Firms which have need of frequent legal counsel, find it profitable to pay fees by the year. This is wholesale purchase of services and it is quite as advantageous as wholesale purchase of wares.

Why not apply this to the employment of mediums? Why not join into groups which shall secure the services of a medium by the year, for instance?

Such a course might to an appreciable degree lift the medium above the necessity for daily and galling competition. To retain his situation or to obtain other situations it would now be necessary only to supply such genuine communications as would satisfy reasonable men.

As to the members of the group, we venture to say that, in any community where Spiritualism has a firm hold, these persons in the aggregate, even if

each must still be unworthy of — Pompey.

NOTICE.

F. Longley, M. D., gives ad-magnetic treatments for the disease and obsession, and for development of mediumship, by t her office; also psychometric including business advice. y mail \$1.00 and stamp. Ad-S. Olive street, Los Angeles.

MS AND LECTURERS.

This host the movements of 44th... and speakers will be published... for a section of 5 cents a... The first two notes... however will be given free of... advertisement

W. S. Rothermel's address... Delivery, Omaha, Neb.

J. Deamorest, inspirational... platform test medium, can... at 2014 Wyne avenue, Pa.

H. Denslow is open for en-... to lecture anywhere in... ring December and January... in at Dallas, Texas.

Attie Waycott, inspirational... would like to lecture for so-... private circles. Terms: Ex-... id. Address Estherville, Ia... n Noe will answer calls to... on Spiritualism anywhere in... part of Ohio on reasonable... dress Delaware, O.

C. Hough will hold public... 123 West 34th St., New York... Tuesday evening at 8 p. m... questions in folded ballots in... names given in full.

F. Prior desires engage-... southern societies to lec-... ve tests for December, Janu-... ebruary. Address 196 Spa-... e. Toronto, Ont., Can.

Ge F. Kittredge is prepared... leties with weekly courses of... decent regulation such a group... have mentioned were to give certain... specified hours on certain specified days... to investigators who might present... themselves, making no charge for the... medium's services. In the first place... the element of greed would be wholly... absent and the element of earnest... propagandism in its place. In the sec-... ond place, the medium would command... respect as a person whom others will-... ingly supported in what they esteemed... a good work.

Would the results be better? I think... that all will agree with me that such... conditions would be favorable to the... best results. The members of the group... would receive a reward by accessions

to their number of those who became... convinced, and also by the increased... respect with which Spiritualism would... certainly be regarded, so that hundreds... who now hold back would come for-... ward.

It should not escape notice that I... have separated scientists and investi-... gators in what I have said. They... should not be confused, as the distinc-... tion is important. A scientist wishes... to investigate and experiment for im-... personal reasons and not for the satis-... faction of personal tests. An investi-... gator, as I should define him, is one... who desires to discover whether there... is anything in it that is genuine and... not fraudulent. His curiosity is easily... satiated, except as to messages from... his own friends; while the scientist in-... satiablely desires to know all that can... be known, valuing messages from his own... friends only as evidence and not more... than other evidence equally conclusive.

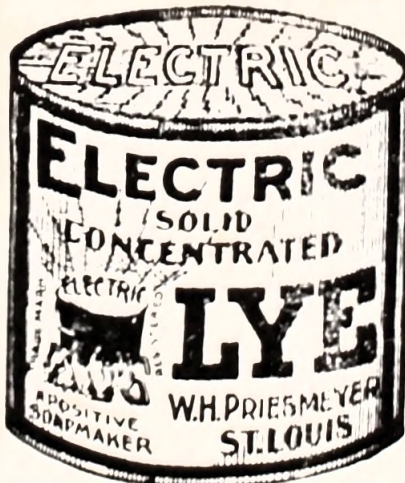
Opportunity by such groups and their... mediums should be furnished to both... classes; but the investigators should... not be permitted to "sponge" on the... good nature of their friends, and sci-... entists are not scientists at all if they... show a hunger for personal tests and... not for novel experiments and scientific

efficient in its work. The diet of the majority of people is one-sided. We eat too much meat, which is entirely lacking in carbohydrates which have to be depended upon to supply the body with heat and power. Meat, too, contains none of the

Quaker

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Soap Maker... and House Cleaners.

ASTROPATHY

conventional morality, however... little some of us may agree... as to the correctness of the rules, is... the only thing that could prevent such... a connection from becoming an offense... and damage to Spiritualism instead of... a benefit. I have no doubt that mem-... bers of such groups, feeling responsi-... ble for the mediums as they never do... at this time, would insist upon the... avoidance of scandalous conduct.

Other mediums the groups or socie-... ties would neither discountenance nor... indorse. They would stand upon their... own feet, and their misconduct would... not disgrace Spiritualism, while their... good conduct might recommend them... for regular employment.

As a scientist rather than a Spiritu-... alist—for, while acknowledging the... probability that the spiritual hypothesis... is the true one, I shall not consider it... certainly established until psychical... science is better developed by exper-... imentation—but as one who is greatly... interested, I should myself be pleased... to become a member of such a group... in New York city. Are there others?

MILES MENANDER DAWSON

The Age of Niagara.

The Niagara river, which had been a strait joining Lake Erie to the Ontarian gulf, gradually became a wide, shallow, rapid stream; and then as the waters of the lower lake subsided, its bed narrowed and its fall increased to 420 feet. But the river was soon greatly enlarged. The land was rising to the north of Ontario as well, and ultimately the outlet from Lake Huron to the Ottawa valley was blocked, and the surplus waters of the three greatest lakes flowed by their present course to Lake Erie, and thence by the Niagara river. With the continued rise of the land, especially towards the north of Ontario, the water level rose until it attained its present elevation, and the fall of the river between the two lakes was reduced to the present 360 feet. Can dates be assigned to these events? The first estimate of the age of Niagara river was given by Ellicott over a century ago at 55,440 years; Bakewell, in 1830, gave 12,000; Lyell's estimate of 35,000 was accepted for many years after 1841; but recent writers, using the mean rate of recession during 40 years as determined by surveys, make the value about 9,000 years. Dr. Spencer has made a new and careful computation of the age of Niagara river and falls. He shows that the recent estimates have not taken into account the various changes that have occurred in the fall and volume of the river. His calculations result in a value nearly that of Lyell's. Dr. Spencer believes the Niagara river was formed 32,000 years ago, and that a thousand years later the falls were in existence. For 17,200 years their height was about 200 feet; thereafter the water fell 420 feet. Seven thousand eight hundred years ago the drainage of Lakes Superior, Michigan and Huron first flowed through the Niagara gorge, and 3,000 years ago the waters rose in Lake Ontario until the level reached that of today. The falls, then, are 31,000 years old. This estimate, calculated from the rate of erosion, is confirmed by another made from the terrestrial movements. Two deductions may be given—one as to the past, the other concerning the future. The lakes came into existence after the glacial epoch, and Niagara after the lakes; and calculations based on the mean rate of rise of the beaches in the earlier period of the lake's history show that the close of the ice age may safely be placed at 10,000 years ago. As to the future: With the present rate of calculated terrestrial uplift in the Niagara district, and the rate of recession of the falls continued or even doubled, before the cataclysm shall have reached the Devonian escarpment at Buffalo, that limestone barrier shall have been raised so high as to turn the waters of the upper lakes into the Mississippi drainage by way of Chicago. An elevation of 60 feet at the outlet of Lake Erie would bring the rocky floor of the channel as high as the Chicago divide, and an elevation of 70 feet would completely divert the drainage. This would require 5,000 to 6,000 years at the estimated rate of terrestrial elevation.—Knowledge.

The Light of Truth is the best and cheapest Spiritualist paper in the world. When you finish reading send it to your friend. Perhaps spending a cent in this way you may make an investigator and a subscriber.

The Church and Higher Criticism.

I have just returned from Portland, Me., where I went to attend the quarterly meeting of the "Clerical Club," made up of all denominations, both Catholic and Protestant, both Orthodox and Liberal. There were only sixteen present, and these were all Protestant, ten Orthodox and six Liberals. The Catholics and many Protestants do not see fit to come into such an association; perhaps it is too inclusive to suit their narrow conceptions of religion.

The paper presented for discussion was on Higher Criticism. It was given by Rev. Dr. Stockpole of Auburn Methodist. It was a clear, strong and unanswerable argument in defense of the views of the higher critics.

He said "the question is not whether the Bible is inspired, but is it true?" He gave nearly all his effort to show that it was not true and not reliable in every part, either historically, scientifically, ethically or theologically. Each of these heads were sustained by ample quotations from Scripture. The contradictions theologically and ethically between different writers in different parts, he painted in vivid colors. He said Paul in his early preaching believed and taught the second coming of Christ, but in later years lost faith in it. He found Calvinism taught by Paul and Armenianism by other Bible writers. Paul brought over from Judaism into Christianity much of his early instruction and many of his Jewish ideas which we do not find in Jesus and which ought to find no place in us as his followers.

The closing part of his paper was Christocentric, and this in the eyes of some of his Orthodox brethren was the one redeeming feature of his heretical essay. He made Christ the center of all that is perfect in the realm of religion. He was God manifest in the flesh both in act and word and thought. Everything in the Bible which conflicts with the teachings of Christ, either in precept or practice is not for us nor for this age, but is an error which belonged to the imperfect or incomplete revelation of God to the Jews, and which in Christ was done away. Christ is the absolute standard by which we are to measure the correctness of every Scripture statement.

In discussing the paper at the close of the reading, four Liberals accepted its teachings in full, one was astonished at what, if, it had been advocated when he entered the ministry forty years ago would have been pronounced rank infidelity and would have been a sufficient cause of ejection from the church. And one said he had "nothing to say."

Of the ten orthodox, six agreed with the essayist wholly or in substance, two were non-committal and equivocal in their utterances concerning the paper and two were decidedly hostile to it.

The kindest feeling and most tolerant spirit prevailed during the whole session. One orthodox said he had not enjoyed the meeting; the paper had very much distressed him. Another answered him that it was always depressing to have our errors pointed out to us, and that the question at issue was not what is depressing, but what is true. Some said there was no need of the pulpit preaching Higher Criticism because the people had all heard it and accepted it. Others denied this and maintained that Mr. Moody and all Evangelists as well as the great body of preachers did not know it or did not preach it to their people and that the mass of church attendants held to the old view.

One special thing was noticeable. Not one undertook to deny the correctness of the positions taken in the

paper. No one hinted that the essayist was not right in every particular. No opposition was brought against the views presented because they were false. Indeed every position assumed was so clearly proved and so firmly established that it was impossible to deny its truth.

The objections brought against the paper were questions of policy, they were questions prompted by worldly considerations and many of them evidently grew out of cowardice and distrust of truth. As one orthodox brother who sat next to me at the dinner table remarked to another "the truth shouldn't be spoken at all times." When I asked him if he had given any attention to Higher Criticism he answered "none whatever." Said one good Methodist, "I fear such stuff will unsettle people in their faith." "Of course it will," said another, "but if we for years have been preaching something which is not true ought we not to be unsettled?"

Dr. Stockpole is a strong man intellectually. He takes an advanced position theologically. These two things make him a mighty power for good among the ministers of Maine, especially in the Methodist church. At their general conference last year he read a paper on Sunday observance, advocating a Sunday of the most liberal and radical kind. I did not hear it, but the report of it put the author on the side of the most progressive. It awakened a storm of discussion and was the chief topic of conversation as well as discussion during the entire session. What adds to his strength is the coolness and calmness with which he receives all attacks. The strongest and severest language fails utterly to provoke him to the use of any words but those of kindness. But while his spirit is gentle his courage and strength make him a lion in the arena of thought.

Before I close I wish to make an observation concerning the ministry in its general attitude towards new ideas. The ministry is conservative. It is prone to accept its old and established ideas as the final word of truth. It is accustomed to give the burden of its strength to search for evidence to defend them, to build up the sect that represents them and to send out missionaries to spread them.

Being in this attitude it looks with indifference or distrust upon new ideas which in any way may tend to unsettle faith or create doubt in regard to the old stability, influence and growth might thereby be endangered.

The ministry not only is, but always has been conservative. Whenever a new idea which in any way conflicted with the old, has been broached by one of its members, it has seldom received a fair and unprejudiced examination, nor its advocate honored as a sincere lover of truth. The very opposite of this has ruled in the history of the church. The new has never been given an equal chance with the old. It has always had to fight not only to overthrow the legitimate arguments against it, but to break down the unjust and wicked prejudices in which conservative men envelope themselves. From the beginning of history the old has opposed the new.

The Jews opposed Jesus; the Catholics opposed the Protestants; the Protestants opposed the Unitarians, Universalists and Swedenborgians; and these ignore or oppose Spiritualism. Higher Criticism has had the same battle to fight with the indifference and often hostility of the Universalists as they with Orthodoxy or Orthodoxy with Catholicism, or Catholicism with Judaism, or Judaism with the religion of Canaan. Truths discovered by science have had a harder struggle with the apathy and often intolerance and opposition of the church than with the ignorance, illiteracy and stupidity of the world.

Ministers as a rule lack faith in truth.

They think it safer for the world to rest content with the old, mixed with error though it may be, than to run the risk of the unsettling and doubting period which the popular mind must go through in reaching and establishing the new. After it is reached and established and the world is settled safely upon it, they will rally around it, defend and extol it; but while the plow of the new idea is tearing up the roots of the old, they stand aghast and see only ruin and desolation in the act. They are not bad meaning men, but they are, in the realm of religious ideas, what Buchanan was in the opening of the civil war, timid, conservative, fearful.

They lack faith in truth. Of all the ministers present at the club, only one expressed himself as not being afraid of too much truth. He said: "I have infinite, absolute, unswerving faith in truth and if by preaching it as the earnest investigation to discover if we unsettle the old order of things the sooner it is done the better." I think he was a Congregationalist.

When Galileo was arrested and imprisoned by Christians for his discoveries in science the charge against him was, not that his discoveries were false, but that they were heresies and overturned the Bible. And today the fear of Higher Criticism grows out of the question, how will it effect Christianity? What effect will it have on the building up of the church? Will it not interfere with the spread of the Gospel? Will it not undermine religion? Will it not destroy the Bible?

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Oh, why will not the Spiritualists of our country look at this question more seriously? In my mind there is nothing so much needed as the "forward march" of the Children's Progressive Union.

MRS. ELLA WOODWARD,
Toledo, O.

The Medium of Los Angeles, Cal., says: "The Light of Truth is now used from Columbus, O., under a new management, with Willard, Illinois, for James K. Polk in 1844. He was minister plenipotentiary at the court of Maples under Buchanan's administration, and, if I mistake not, it was while sojourning at Maples that he wrote "Footfalls on the Boundary of Another World," which attracted his father's—Robert Owen, or the Elder Owen, as he was sometimes called—attention, and was probably the means

which led the Elder Owen from deism to Spiritualism.

Robert Owen lived at New Lanark, Scotland, and held large manufacturing interests there. He visited America and bought large property at New Harmony. The same being the property of a colony of Dutch under the management of a man by the name of Rapp. Mr. Owen's intention was to locate his sons on one or the other of these estates, and on returning home and following the custom of his country, of deferring such matters to the oldest son, says to them: "I wish to give to you one or the other of these possessions, New Harmony or New Lanark, Robert, which shall it be?" The intuitive son quickly replied, "New Harmony, father," and as a consequence Robert Dale Owen and his two brothers, David and William, became useful and honored citizens of our own country. WM. PHILLIPS.

SPIRITUAL GIFTS.

It is a fundamental principle of psychic science that there exists in man's nature the duplication of his ordinary physical senses; that by the aid of hypnotic experiment the subjective senses of feeling, of seeing, of hearing, of knowing and of perceiving can be brought, and are brought, into operation. But there is a sixth sense, if we may so call it, that is brought to view in the man. It is denominated by the Scotch "second sight," by the mesmerists "clairvoyance," by the religious sometimes "the perception of spiritual things," which must be spiritually, psychically, discerned. By this faculty of clear seeing (for that is all it really is), by the excitation of this faculty of clear seeing, a higher range of perceptions is brought into operation, and the fundamental principle extricable from this is that consciousness is susceptible of development and extension in proportion to the improvement of the environment through which it manifests. And as the sixth sense, or clairvoyant sight, is a conception of a higher faculty than you are personally, consciously familiar with today, the inference is that the condition under which it is manifested is a condition that transcends the character of the environment you are living in physically—that is to say, your human brain and body.—J. J. Morse.

The ruby is, when bruised in water, supposed to relieve infirmities of the eyes, and help disordered livers and disperse infectious atmosphere, and if the four corners of a house, garden or vineyard be touched with it, they are supposed to be preserved from lightning, tempest and worms.

To those who desire to do missionary work there is no better avenue than the Light of Truth. Send it out to your neighbor.

Please remail your Light of Truth to some friend or acquaintance whom you desire to reach with something about Spiritualism.

Blood Pure?

Is it? Then take Ayer's Sarsaparilla and keep it so. Isn't it? Then take Ayer's Sarsaparilla and make it so. One fact is positively established and that is that Ayer's Sarsaparilla will purify the blood more perfectly, more economically and more speedily than any other remedy in the market. There are fifty years of cures behind this statement; a record no other remedy can show. You waste time and money when you take anything to purify the blood except

Ayer's Sarsaparilla.

CORRESPONDENCE

COLORADO STATE CONVENTION

The first state convention of Colorado was called to order in the First Spiritual church of Denver, Tuesday, Nov. 19, at 10:45 a. m. Dr. G. C. Beck with Ewell presiding.

After congregational singing and invocation the address of welcome was delivered by Dr. Ewell an address replete with thought, helpful to all human life, and a most cordial welcome on behalf of "The First Spiritual church." "Starlight's Ladies Auxiliary" and the state at large.

Mrs. M. A. Gridley most pleasingly responded, outlining some of the pressing demands of the hour, after which responsive inspirational poems by Mrs. E. Louise Teed and Dr. Ewell closed the morning hours.

The afternoon meeting was called to order at 2:30. Invocation by Dr. Ewell was followed by presentation of Bible Spiritualism by Sara L. Hard, secretary of church. Mrs. E. Louise Teed was the next speaker, always engaging and earnest in her address, making a strong impression on her audience in consideration of "Philosophical Spiritualism."

The evening session was called at 7:30. Mr. George Wabron of Canada spoke interestingly of his experience in foreign countries and told how in all quarters of the globe he had found minds turning toward our line of thought in earnest and honest investigation.

Communications were read from the N. S. A. and Mrs. Eva C. Hulings of Denver, a speaker prominent in the "Divine Science" school, after which Paul Tyner, a student along independent advanced lines, addressed the convention on "Spiritualizing the Material." He believed Spiritualism proved the source and aim of life, progression but felt sorry that organized effort had thus far proved unsuccessful at large, and that while we might differ somewhat in our view we were all seeking broader lines for the upbuilding of our spiritual selves. He urged all to spiritualize the material self for the furtherance of the development of our own possibilities.

Wednesday, the 11th, at 10:30, meeting was opened as a conference, the subject being, "Why am I a Spiritualist?" Mr. George Walron made the opening speech upon phenomena as the means of convincing men to Spiritualism. Dr. Hard followed in the philosophical lines as representing her own experience. Mrs. E. Louise Teed spoke interestingly of her own development and conversation thereby.

The p. m. session opened with invocation by Master Starr L. B. Ewell and the subject of the morning was continued, the first speaker being Mrs. M. A. Gridley. She most feelingly reviewed her many years of mediumship filled with touching and marvelous experiences, holding the closest sympathy of her audience.

Mrs. Galbraith of California gave as the means of conversion her own development to mediumship, marked and surprising to herself, in a sincere and engaging manner.

Dr. Ewell spoke briefly but interestingly and earnestly of the need of philosophical, rather than phenomenal Spiritualism.

Mrs. Annie Wagner of Nebraska who had arrived in time for the session, was most pleasingly welcomed to Denver by our chairman, and closed the hour with interesting tests of spirit presence.

The evening was devoted to the manifestation of the phenomena on both mental and physical plane, the latter presented by Mrs. Farrell and Mr. Shagen of Minnesota.

Thursday morning Mrs. Teed, Mrs. Galbraith and Dr. Ewell narrated experiences in their line of work demonstrating spirit wisdom and power,

after which Dr. Ewell called the meeting to order as a body for organization of state association, result of which is "The Colorado State Association of Occult Scientists." The following officers were elected for one year: President, Dr. G. C. B. Ewell, vice president, Mrs. M. A. Gridley, second vice president, Mrs. Agnes Moulton, secretary, Mrs. E. Louise Teed, treasurer, Mr. Watson Henck, advisory board, Mr. William Rockwell, Mrs. Lyman Cole, Dr. Sara L. Hard. A committee to draft a constitution and by-laws was appointed, after which the officers elect responded most happily to demand for acknowledgement of their honors and responsibilities.

The afternoon session was devoted to addresses by the previously spoken of talent. It was found as the committee on constitution were not ready to report another day must be added for completion of the work, and arrangements were made accordingly. The evening hour found the church filled with a large, intelligent audience.

Friday was devoted to the adoption of the constitution and by laws of the new organization, and in the p. m. to ratification of the same, and thus was ushered into existence the state association, through which we hope to accomplish much.

It is our intention to hold massmeetings all over the state and preparations are already in progress to do so in Boulder and Pueblo, as well as in our own city again in January. Application has been made for a state charter and we hope to join the N. S. A. as well, as our president is an enthusiastic missionary and worker in that body. The attendance throughout the meeting was large and exceeded our most eager anticipation in the interest manifested.

SARA L. HARD, M. D.
Sec. First Spiritual Church,
1129 Franklin St., Denver, Col.

W. H. Rothermel's address
Delivery, Omaha, Neb.
J. Demarest, inspirational
spiritualist test medium, can
be at 2014 Wyke avenue,
Pa.

J. Denslow is open for en-
to lecture anywhere in
ing December and January.
in at Dallas, Texas.

Elie Waycott, inspirational
could like to lecture for so
private circles. Terms, \$5.
Address Estherville, Ia.
Nor will answer calls to
in Spiritualism anywhere in
part of Ohio on reasonable
dress Delaware, O.

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Tuesday evening at 8 p. m.
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names given in full.

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southern societies to lec-
turers for December, Janu-
February. Address 196 Spa-
Toronto, Ont., Can.

F. Kittredge is prepared
Hies with weekly courses of
rent regulation such a group
mentioned were to give certain
specified hours on certain specified days
investigators who might present
themselves, making no charge for the
medium's services. In the first place
element of greed would be wholly
absent and the element of earnest
ness to its state. To the sec-

"The world has caught a quickening
breath."

From Heaven's eternal shore,
And souls triumphant over death.

Return to earth once more."

LIZZIE DUTEN

The date adjoining the address on
the paper indicates the expiration of
subscription.

THE FIELD.

LAKE HELLEN, FLA.—The third
annual campmeeting opens here Feb-
ruary 14th and closes March 31, 1897.

BOSTON, MASS. Rev. J. C. F.
Graham begins a two month's min-
istration at the Spiritual temple De-
cember 6th.

SARATOGA, N. Y. The First Soci-
ety has been having successful meet-
ings with Thomas Grimshaw, Dr.
Gould and Mrs. Cheney on the rou-
trum.

BUCK CREEK, IND. Mrs. Jose-
phine Ropp of Cincinnati spent several
weeks here doing good work for the
cause, but will soon leave for other
fields. S. F. P.

Paul Castor, sr., or the "Old Dis-
ciple," as he is called, is healing the
sick in Bangor, Me. His method is to
baptize himself in water and treat the
patient by laying on of the hands and
anointing with oils and waters.

ALLEGHENY, PA. The Allegheny
Spiritual society, South and East Di-
amond streets, has engaged the ser-
vices of Mrs. M. J. Crilly for the month
of December. Sunday afternoons and
evenings and Thursday evenings. R.

SOUTH BEND, IND. A. Norman
writes: "Mr. C. E. Winans, the mater-
ializing medium, is now located in the
state of Michigan and wishes to make
engagements in the state and vicinity.
Address him No. 409 Lion street, Grand
Rapids, Mich."

BATH, N. Y. Mrs. Virginia Barrett
of Indianapolis is the guest of Mrs. A.
E. Martin here, and is lecturing Sun-
days at the Temple hall. Her lectures,
as well as tests, are of a high order.
She is well received by our people.
M.

SOUTHWORTH, O. Josie B. L.
writes that John Bowen, materializing
medium, has been holding seances to
interested investigators. Among the
phenomena two spirits appeared si-
multaneously, while others conversed
in English, French, German and
Welsh.

WHEATLAND, MICH. J. R. Jon-
son of Toledo, O., has been with us for
a few days, and we wish to call the at-
tention of the friends everywhere in
need of a good physical medium that
if given reasonable conditions he will
satisfy the most skeptical of the con-
tinuity of life. D. P. Hughes.

SPRINGFIELD, MASS. A Magnetic
Healers' Association was organized
here, whose object it is to protect
themselves against legislative opposi-
tion and oppression, and for education-
al purposes. J. M. White of 167 West
Springfield street, Boston, is the sec-
retary, who will impart further infor-
mation to those interested.

FALL RIVER, MASS.—Peter Mer-
cer writes that an interesting spiritual
meeting was recently held there, with
Mr. Thompson as speaker, and his
sister, Mrs. Grinnel, as test medium.
This lady and gentleman were brought
from New Bedford in company of 20
members from another society, who
came on a visit to this city.

The Manitoba school question has
been settled, the government consent-
ing to modify its public school policy
to meet the demands of the Catholic
minority. This is to the effect that
during the last half hour of school
each day representatives of any re-
ligion may come in and instruct the
children belonging to its own de-
nomination.

DELPHI, IND. Mrs. Ropp held a
series of seances here on Nov. 11, 12
and 13, at the pleasant home of George
Michels. Many persons here, for the
first time, met their dear ones from
the spirit world and realized the price-
less worth of our lovely and soulstir-
ring doctrine. Mrs. Ropp is one of
the best trumpet mediums in the
country. J. P.

NEW YORK CITY.—The Spirit-
ual and Ethical society, with Mrs. R.
Belham as speaker, has opened se-
vices for the season at Adelphi hall.
H. V. Cushman, Pres.

LOS ANGELES, CAL. Mrs. R.
Lille spoke at Music hall here to in-
terested audiences on various oc-
asions. Dr. E. D. Babbitt also addressed
an audience on a topic coming within
his sphere of researches. The latest
address in 253 N. Broadway. Mr.
Slater has also been here and attracted
a large audience. Cor.

DENVER, COLO. The Colorado
Spiritual association meets every
day at A. O. U. hall, corner Chas-
pa and Eighteenth streets. G. W. H.
Ford and W. H. Gray have been lec-
turing and giving tests. Weekly seances
for the benefit of the society are held
at Room 209, Charles block. R. W.

MILWAUKEE, WIS. George J.
Brooke closed a two months' engage-
ment with the Unity society last
day, December 5th and 13th he spoke
in Ottawa, Ill. His address there was
he 627 Cornell street. From there he
proceeds to La Crosse, Wis. for the
last two Sundays of this month, he
then returns to the Unity society in
January and February, 1897.

SPRINGFIELD, MO. Mr. and Mrs.
Folsom are still here, doing good work
for the cause. They hold materializing
and trumpet seances; regular services
for lectures and tests, and visit in
suburbs during spare moments to ex-
tend the light. Bro. Combs of Rich-
land, was also here and delivered in-
teresting discourses. The Folsom
Lyceum is conducted by myself and
its choir by Mrs. Cantwell D. L.
Pattison.

COLUMBUS, O. At our business
meeting of November 18 officers were
elected to serve for the coming year.
The name of this society was al-
tered, and we now send greetings
to the Light of Truth as members of
the First Spiritualist church. Rev.
H. Randall, who still occupies the rou-
trum here, was given a reception Wed-
nesday evening, November 25. An in-
teresting program was arranged and
much enjoyed by all present. C. J.
Searles, Sec.

FORT WAYNE, IND. Mrs. L. M.
Hoben, of Indianapolis, who has been
serving the First Spiritual Society
here, was called to her home on ac-
count of the illness of her husband.
Mrs. Hoben gave many tests and all
were recognized. The verification of
spirit return is most essential at present.
It seems most people whose at-
tention has been drawn to the truth
of it, want tests. Mrs. Hoben has a
easy appearance, does not seem the
least disturbed in the change of influ-
ences. J. M. B.

LYNN, MASS. The spiritualists of
Lynn held services at 33 Sumner
street, Sunday, with good audience.
At the 2:30 test, healing and develop-
ing circle, there was music by Mr.
H. J. Wilson and Professor C. L.
Walker, of Salem. Mrs. C. A. Sher-
win gave an invocation. Dr. R. E.
Furbush spoke on "The Work of
Spirits Through Humanity." Capt. J.
Balcom made interesting remarks on
"Duty." Mrs. D. E. Matson spoke on
"The Sunlight Spiritualism He
Brought to Humanity." Tests and
spirit messages were given by Mr.
C. H. Hare, Mrs. Alice M. Lafave,
Mrs. D. E. Matson, Dr. R. E. Furbush
and others. Magnetic treatments were
administered by A. E. Warren, Dr.
M. Furbush, Dr. I. A. Pierce, W. E.
Rounsaville, Jesse H. Bickford and
others. At 7:30 appropriate selection
by Misses Lena and Elsie Burns. Capt.
J. Balcom spoke on "Love Ye Me
Another" and "The Duty to Medi-
ums." Mrs. D. E. Matson gave inter-
esting remarks on "Spiritual Truth."
Tests and messages were given by
Mrs. C. H. Hare, Mrs. D. E. Matson
and Mrs. Annie J. Brennan.



AST

ANCIENT AMERICA.

Archæological Discoveries Makes This an Old World.

One of the standing reproaches to America has always been her newness. Every visitor from the effete countries of the Eastern Hemisphere, that boast of genealogies twenty centuries long, has a fling at us because of our lack of ruins, venerable buildings, and historical places of interest to antiquarians, and speak of the whole country as being painfully crude and new. They cannot even admire the beautiful Hudson, with its wealth of autumnal coloring—the like of which was never seen in Europe—without drawing unfavorable comparisons with the Rhine, and deploring the lack of the ruined castles that lend so romantic an interest to the latter stream. Of course we could have ruined castles along the Hudson if we wanted them, but Americans are far too practical a people to want ruin when they can have new and comfortable residences with all the modern improvements, including telephones, burglar alarms, and electric lights, and without any ghostly legends to disturb the nerves of the inmates.

This contemptuous epithet "new," fastened upon America four hundred years ago by a lot of discoverers who came over here and pretended they had found "a New World," will soon lose its applicability if our archaeologists continue as active as they have during the last five years. Within that period remains have been found, or at least explored, that bid fair to prove America to have been a populous and civilized country when Babylon was in her prime and the Egyptian pyramids in the course of construction. Nor are these prehistoric remains confined to one part of the country. From the wilds of Alaska, in the far north, to Mictlan, on the borders of Central America on the south, they are found scattered over the whole central part of the Continent, and each year scientific research brings to light new evidences of the existence of a people who had passed away before the chronicles of North America began to be written.

The mysterious ruined cities of New Mexico, whose origin had been forgotten when the Spanish conquerors reached that country in the early part of the sixteenth century, have been so frequently visited and described that the reading public is thoroughly familiar with their weird and gloomy appearance. From the fact that generation after generation of the natives of that country continued to dwell upon the sites of those ancient cities, in many cases constructing their dwellings from the stones taken from the ruins, very little is now left to repay the labors of the explorers, who go there hoping to find something that may throw light upon the people who inhabited what is now New Mexico.

Still farther west, in Arizona, are the remains of those rocky fortresses that were once the homes of the mysterious Cliff-dwellers, crowning the huge natural mounds that rise abruptly in the middle of the plains. From the summit of these strange formations the people who dwell in the excavations in the rocks could look out for miles across the desert, and detect the approach of their foes in time to retreat into their impregnable fastnesses. What was the nature of the fate that at last overtook them on their mountain tops, leaving their quaint homes forever vacant, will probably never be known. In many of these caves are found stones covered with hieroglyphics. These well-defined and constantly recurring symbols indicate the existence of a written language, and these stones doubtless would reveal much of the life and history of the unknown people whose

work they are could something like the "Rosetta Stone" be found as a key to the language.

In the very wildest part of Alaska a wonderful discovery was made a couple of years ago by Prof. Alfred Eldridge, of Montreal, Canada, who went there on an exploring expedition, and remained so long shut up in the wilds of that unknown region that his friends had given up all hope of ever seeing him again. During that time he penetrated to a portion of the country where it is probable the foot of a white man had never trod, and where the Indians themselves had a superstitious dread of going, since none of them who had ventured into the mysterious country had ever returned. Here the professor came accidentally upon the remains of a prehistoric city, with walls of hewn stone cemented with mortar, some of them more than three feet thick. It was impossible for him to make any extensive excavations, owing to the fact that he had no implements for the purpose, and only the assistance of the little party of Indians who had accompanied him, all of whom shrank from touching the mysterious ruins. Prof. Eldridge himself contrived to dig up a quantity of relics of prehistoric Alaska, somewhat resembling those that have been found in New Mexico and Arizona, but showing a much higher perfection in the art of manufacturing and decorating the pottery. Quite a number of implements of warfare were also found, such as arrows, spears, and hatchets, but the long and difficult journey of many hundred miles that lay between this place and civilization prevented him from being able to carry away more than a few select specimens of his wonderful discovery.

In 1829 two explorers, Stephens and Catherwood, visited the ruins of Palenque, near the southern borders of Mexico, and made extensive excavations of which a full account was published at the time. But neither they, nor several parties that had previously explored these ruins, were able to state definitely to what period of Mexican history they belong. There is no mention of them, or the ruins of Copan, in the chronicles of the companions of Cortez, although the latter are those of a large city, and lie within 30 miles of the route the conqueror followed to Mexico; so that if it had then been inhabited it is probable the Spaniards would have visited it if for no other reason than to secure plunder. The appearance of both these ruins bear evidence of a different origin from the Aztec remains found near the City of Mexico. From the fact that there were no war-like scenes depicted among the hieroglyphics, statues, and stucco paintings that adorn the walls of the ancient Palenque it is evident the inhabitants were a peaceful people, and, therefore, were probably an easy prey to the fierce Aztecs.

In the Mexican state of Guerrero, which lies along the Pacific in the extreme south, and which is intersected throughout its length by the Sierra Madre Mountains, the eminent mineralogist, Mr. William Niven, of New York, has just discovered the grand ruins of a city almost equal to that occupied by New York itself and yet it has been entirely unknown to the scientific world until now. Having gone to that part of the country some two years ago to examine mines of rose garnets, he became interested in the reports of an ancient buried city not far from Chilpancingo. After considerable trouble he found a native who could guide him to the spot, which was reached with difficulty. At the entrance of the valley was a rude doorway of unhewn stones, roughly piled together, and crossed by a lintel of hewn stone. It was evident from the remains that cropped up here and there that the whole valley had once

been covered with buildings, over which, in the course of ages, the earth had accumulated until they were almost concealed from view.

As it requires a great deal of money and labor to carry on excavations on a large scale, Mr. Niven went back to New York to procure the former, without revealing to the Mexicans the extent of his discoveries. He returned to Guerrero in August, and at once began his labor, and, as the work progressed and the value of the discovery was revealed to him, the wonder and enthusiasm of the explorer increased. On every foot-hill and mountain ridge remains of great structures were found. In most instances only foundation walls remain, from three to eight feet in height and substantially built of stone. Some of the temples cover 600 square feet of space, and contain altars from five to 20 feet high, some of them of Aztec origin and others of quite a different structure. Beneath one of these was found a beautiful terra cotta vase containing a number of mother-of-pearl representations of birds, fishes, heads, etc., that will be sent to the National Museum of Natural History. Everywhere a quantity of stone idols, pottery and hieroglyphics on stone were found. These latter are doubtless the most important part of the discoveries, since we can not but believe that a time will come when a key to their meaning will be found, and the history of the vanished races of North America be revealed to the world.

BRAIN CELLS.

Set in Motion by Unknown Influences.

Thought transference is among the greatest and most wonderful of all the discoveries of the Spiritual philosophy. Recent startling facts in this field have given rise to explanations from various scientific sources. Among these is Professor Rie, who replied to the New York Journal's query on the subject as follows:

To W. R. Hearst, New York Journal:

Every phenomenon that we perceive through our organs of sense, every impression of which the human body is capable, is directly due to vibrations of ether in one form or another. Our eyes are so constituted as to separate the particular vibrations corresponding to those of light from the accompanying heat waves or vibrations and from all other vibrations with which the ether may be charged, much in the same way that a tuning fork of a certain pitch will respond to and be set vibrating by sound waves corresponding in frequency with its own, but will reject and remain uninfluenced by other sound waves.

The physical connection between our sense of sight and the thought cells of our brain is very close. Most of our mental conceptions are primarily based upon impressions that at one time or another have fixed themselves upon the retina of our eyes and have become impressed upon the corresponding brain cells by transmission along the optic nerves.

However, the retina and the optic nerve are by no means the only channels through which the sensations may be conveyed to the brain. Leaving out of consideration for the time being the other well-known channels of communication established between the brain and our terminal organs of hearing, touch, taste and smell, which are all affected directly by some particular or specific form of ether vibration capable of being received and translated by them, respectively, into the different classes of sensations of which the human organism is at present cognizant, there still remains another and as yet imperfectly developed sense, vastly far more direct and far-reaching than any of these, and one that is likely to ultimately become of transcendent im-

portance to the human race. This all-important sense is nothing less than the production and transmission of human thought through the agency of vibrations impressed upon and transmitted by the universal ether!

If we stop to analyze, from a physical rather than a physiological point of view, what goes on during the act of thinking, we will find that the proposition here advanced is based upon the immutable laws of nature herself.

In the first place, the act of thought, like every other human action, requires the expenditure of a certain amount of energy. If we clap our hands in the air, or utter a sound, we find that a part of the bodily energy is converted into sound waves which are transmitted to a distance depending upon the force of the disturbance and the resistance opposed by the atmosphere. In the case of thought, the energy manifests itself in a molecular disturbance of the particular brain cells affected, which return to their normal state of equilibrium after the disturbing force is removed. The primary effect of such disturbance is to present a mental image (if the thought concerns some object) of the thing thought of, which continues so long as this particular molecular excitation of vibration lasts.

There is, however, a contemporaneous secondary effect, which is none other than the setting up of vibrations in the all-pervading and all-surrounding ether, these vibrations being caused by and bearing a fixed relation to the molecular vibrations of the particular brain cells in question.

Owing to the tenuous nature of the ether and the quality it possesses of being thrown into vibration by the most delicate molecular movement, of which fact we have abundant evidence, it follows that the vibrations thus impressed upon the ether by our brain cells are not limited as to distance of travel, as in the case of atmospheric vibrations, but are capable of being transmitted with the speed of light or of electricity itself—at a speed of 185,000 miles per second—to the uttermost limits of the earth; and if sufficiently strong to penetrate beyond our atmosphere, into the limits of infinite space.

Just as varying shades of color affect our eyes by virtue of slight differences in the rate and amplitude of the ether vibrations within the range of the visible spectrum, so also will the slightest variation in the rate and amplitude of the molecular vibrations of the brain cells arising from the different shades of thought impress itself upon the ether waves and determine their character. These secondary effects in the shape of ether waves do not necessarily depend for their conversion and emission upon any special external organ or nerve center, but may be transmitted directly from the brain or seat of disturbance itself into surrounding space.

Now, in order to make these other vibrations or waves of thought perceptible at any desired distance from their source or point of origin, all that is needed is a suitable receptive body, capable of responding to and being thrown into vibration by these ether waves. The diaphragm of a distant receiving telephone, for instance, is thrown into sound-producing vibrations impressed upon the diaphragm of the transmitter.

A receptive body of the kind we require for the perception of our ether waves is not very difficult to find. We all carry with us, in a more or less developed state, the elements necessary in the shape of our own brain cells. All that is needed is to find or develop a brain whose cells or molecules are so attuned as to be capable of being set into vibration by the ether waves in the same manner and at the same rate as the original thought vibrations, in order to give rise in the receiving mind to the identical impressions and thoughts that for the time being are present in the transmitting mind.

ELIAS E. RIE.

[Entered the Postoffice at Columbus, O., as Second-Class Matter.]

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The LIGHT OF TRUTH can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued.

Notice of Spiritualist meets, etc., in order to insure prompt insertion, must reach this office on Monday a copy by 10 o'clock, as the LIGHT OF TRUTH goes to press at noon on that day.

Rejected ads will not be returned without postage accompanying the same—our preserved beyond thirty days after receipt. Ordinary notices of five lines inserted free. Ten cents per line over that number.

Another New Feature.

A SPECIAL ARTIST ENGAGED.

The Light of Truth has another new feature for coming issues. It has engaged a special artist to illustrate such articles as can bear presentation in water colors. From such effects photo-engravings will be made to suit our fine paper. These are the highest class of newspaper cuts, and the kind of work found in first class magazines. Our new story, "The Psychic World," will also be illustrated by the same process, and add to the interest of the feature—the illustrations to be suggested by the author himself and finished by the artist in question. Will our friends inform those who are not yet subscribers of our intended improvement? It is near at hand.

HYPNOTISM AND MORALS.

Professor M. P. Leeds, a prominent hypnotist, has been mystifying big audiences in Toledo, O. He is a close student and claims that hypnotism can not make a criminal of an honest person. He says that the majority of people can hypnotize, but not without study and practice. The popular notion that a man's susceptibility to the hypnotic power is an evidence of mental weakness, Professor Leeds explodes by stating, and facts prove it, that the most intelligent men are the best subjects and that lunatics and idiots can not be hypnotized. The most susceptible persons are those who are capable of concentration, i.e., they concentrate their minds best on the suggestions of the operator. Speaking of the moral effects of suggestion Professor Leeds says that no one can be made to do an act under the hypnotic spell that would be repugnant in the natural states. A man that has not murder in his heart, could not be induced to kill; a person of rectitude could not be made to steal, whereas on the other hand a thief can be made to reform by a suggestion of fear while hypnotized. This accords with reason, were it otherwise hypnotism instead of being one of the most beneficent elements of a well ordered society would disrupt and overturn every law and every goodness. The power of the hypnotizer can not be greater than the will power of his subjects when it comes to a question of moral conduct. The secrets of the heart and the integrity of every well balanced mind are always safe from the power of an evil disposed hypnotizer.

"The Psychic World," by the author of "Higher Realms" will be printed in The Light of Truth as a serial as soon as the present story, "The Talking Dresser," has run out. Inform your friends of this fact.

MILES MENANDER DAWSON.

Miles Menander Dawson, whose portrait we print this week on our initial page, is well known among those interested in spiritual things as an earnest and fair-minded scientific investigator. Mr. Dawson differs from some others who are engaged in psychical research in frankly conceding that no hypothesis except the spiritual seems to him to reasonably explain the phenomena which he has encountered. This is a position not far removed from that of all Spiritualists, who hold truth in higher estimation than their own present convictions; therefore, we take it, they are likely to welcome Mr. Dawson to our list of contributors. As a student of psychical science Mr. Dawson is a full member of the London Society for Psychical Research, a member of the American Psychical Society and of the psychical branch of the Medico-Legal Society.

He is also well known in other branches of scientific investigation, especially in politico-economics and sociology, being an active member of the American Academy of Political and Social Science, the American Economic Association and the American Statistical Association, to the publications of which he occasionally contributes. He is also an active member of the Brooklyn Ethical Association and chairman of its committee on sociology. His profession is that of actuary or expert upon insurance and mutual investments, with special reference to their mathematical features; and he is author of several works upon insurance, which have established his fame professionally, and each year he is bringing out additional books upon phases of that subject.

Mr. Dawson has also for a number of years been active and earnest in social reform movements. He is favorable to the socialistic solution of social problems, believing that the cure of the now existing evils is to be sought in more complete co-operation by men rather than in disintegration of society. As a social reformer, Mr. Dawson is a member of Good Government Club B, New York City; of the Social Reform Club, Twilight Club and of the Fabian Supporting League. He is also a frequent contributor to The Twentieth Century and an occasional contributor to The Arena and other reform periodicals.

Religiously, Mr. Dawson is a free thinker, having outgrown all sectarian trammels. He has had an excellent opportunity to acquaint himself with religions and philosophies of modern and ancient times, and is pronouncedly of the opinion that a higher and more demonstrable system of ethics can and will be evolved from modern evolutionary study than has been enforced by either the religions or philosophies of the past. As a liberally religious thinker, Mr. Dawson has occasionally contributed to the Free Thought magazine and to other journals.

Until the present issue Mr. Dawson has appeared before readers of Light of Truth rather as a purely literary worker than as a scientist or independent thinker. We republished a story of his entitled "In the Surgical Ward," which originally appeared in a leading western magazine, and we have also published one or two of his most beautiful poems—for in certain circles he is better known as a poet than either for his professional or scientific attainments. He is also known as a translator of standard literary works from the Norwegian, with which language he is familiar. We understand that a book of his verse is likely to be brought out within a few months, and we bespeak for it a hearty welcome and a large sale.

Mr. Dawson is a native of Wisconsin, having been born of American parentage and of a line of ancestors

who had inhabited this continent for nearly 150 years. After a course in college he removed to Chicago, remaining there nearly ten years. About two years ago he removed to New York City, where he now resides.

THE DEFEAT OF WOMAN'S SUFFRAGE IN CALIFORNIA.

At the twenty-third annual convention of the New York Woman Suffrage Association Miss Susan B. Anthony took occasion to explain why California was lost to woman suffrage in the late election by 33,000 votes. An opinion from Miss Anthony is always in order and ought to be highly commended, as she never expresses herself until there is occasion for it. She said that ten days before election a meeting of the wholesale brewers and distillers was called, the result of which was that 6,000 dealers and 25,000 employees in the liquor traffic in that state gave woman suffrage a quietus for the time being. And this because, as Miss Anthony puts it, there is too much W. C. T. U. in the movement for practical purposes. And Frances E. Willard was quoted as realizing this fact long ago, when she interjected the nonpartisan plank into the working platform of the W. C. T. U. The liquor dealers of California had reason to believe that there was too much temperance reform in the part the W. C. T. U. was playing in the work of woman suffrage. It is only a fresh instance of the futility of trying to blot out the liquor traffic by the methods employed by the W. C. T. U., and the amalgamation of two or more important reforms in a single crusade. An opinion such as this from such a person as Susan B. Anthony is not likely to allay any fire of jealousy or discord existing between these two great organizations of women, but we feel that it is needed. There is nothing in common between the two movements in a political sense. Woman suffrage is purely a political reform while the work of Miss Willard's association is largely religious and partakes of the crusade element of warfare against existing evils.

The Spanish Theosophical Society of New York has been discussing "Man's Ethereal Body." Boulier, Hartman, Stuhl, Muller, Carus, Krause and other scientists were quoted. A proof of the astral body, as set forth in the discussion, is the fact that maimed persons feel their lost limbs, hands, fingers, etc., and it is the astral connection, not nerves, that carries these sensations to the brain. A hypnotized person will be blistered by a piece of paper if told that it is a mustard plaster, but will escape unharmed though a real mustard poultice be applied if only it is suggested to him that it is merely a piece of paper. A mother having seen a man's head cut off gave birth to the body of a child having no head. The astral body, so these people claim, can alone explain facts of this nature. The idea is that there is an invisible model which is constantly striving to replace lost parts, as for instance, new jaw bones grown by persons after having suffered amputation of those members or a crab growing another "gripper" after having had one pulled out. Reaching Spiritualism in the discussion, it was settled that by reason of the astral body a medium when entranced personates the spirits of the departed in his astral body. It is not stated that the moral question this brings up was discussed, but it was set forth that it explained a large percentage of seance phenomena. It is too bad that the small percentage of accredited facts left to seance phenomena were not discussed.

There are six Spiritual societies in Denver, Colo., in working order.

AS WE SEE IT.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. v.

The first sentence of this quotation is somewhat anomalous in the critical sense, for if we regard "the poor in spirit" as the subject we could hardly realize them to be blessed in that it implies a lack of spirituality. But if we regard "in spirit" as the object of the sentence we find ourselves on the ground floor of Spiritualism—this term being a familiar one in our vocabulary as meaning the positive or causative entity of the universe—that which is in opposition to matter. The poor are thus blessed "in spirit" as a reward for their lack of blessings in matter. But when we connect the sentence "for theirs is the kingdom of heaven," we can not fail to understand its meaning—spiritually or intuitively interpreted. And in that sense we must read the Bible if we would gather the golden grain scattered throughout its pages. All religions or moral philosophies need a higher impulse than cold reason to interpret them. Intuition is the heart's demonstrator and appeals to reason for a hearing, though often in vain. But the heart or soul once touched by a sympathetic response from that higher or superior entity which underlies matter, it attains or establishes within itself that which we call "faith." Faith is truth felt, and it is manifest in the suffering by resignation. The poor are the suffering, and for them is the kingdom of heaven or a condition freed from material influences—figuratively called matter—which is synonymous with dwelling "in spirit." Such is the spiritual interpretation of our opening quotation, or as we understand it. Love is the agent which leads to this most desirable condition for the human soul after physical death, and the poor enact it in that their life is one of sacrifice or sympathy for each other.

Cassius MacDonald, of Detroit, continues his instructive letters, published monthly, on the latest and best thought of writers and speakers of both hemispheres, including occult, philosophic and scientific subjects with review and deductions therefrom. Here is a thought from the opening paragraphs of his November letter on the "Educational Uses of Hypnotism." The successful application of hypnotism to disease is on the increase, and now we have the effort to put it to literal educational uses. The insane are made sane by its power, the weak-minded strengthened, and the unclean made pure. Many are the hopes sleeping in its future. Incalculable is the happiness it may bring to mankind; great is the misery it may sweep out of existence. Only keep the thought pure. For every thought is a suggestion, and every suggestion is a force, for good or for evil. Let us remember that "Thoughts are things," and as such are capable of being transmitted.

"As We See It" is the opening chapter to a new departure in our editorial department. A similar editorial sermon will be the subject of a Bible text in every issue. It seems to be a want felt by those of our workers who obtain most of their converts from the church—such needing a medium to tide their investigators over the fear of diabolism as those whose converts are materialists need the phenomena as a means of conviction.

We present to our readers this week Mr. Miles M. Dawson, whose initial article on "Regular Employment of Mediums" will be found on second page. Mr. Dawson's conclusions on this subject are worthy of careful consideration, coming as they do from one who is rather on the outposts and views the matter as a critic as well as an interested investigator.

MISCELLANEOUS.

Knowledge Not Faith.

The sun through trackless ether speeds its course,
Not by its choice—but by decree of force;
The stars are kept in method by the hand
That made the universe at its command.

The same behest gave man an endless life,
A state of rest beyond these years of strife;
Faith is not needed to believe this true,
For friends from spirit life prove it to you.

They gladly bring the tidings, "All is well;"
Our fears, begotten through false creeds, dispel;
They teach us that through knowledge we attain,
Through action—not belief—our Heaven we gain.

Their voices in sweet cadence we can hear,
Assuring us that they are ever near;
For heaven is not far distant in the skies,
But all about us in its splendor lies.
—James T. Morrison.

THE TALKING DRESSER.

An Occult Novel Combining the Practical With the Philosophical.

CHAPTER XI—2

No costly shaft of stone marks the place where rests the crumbling temple of clay, but his white soul does still look down pityingly upon human woes and sufferings. And who can say that he may not yet, under some favorable conditions, send the power of his now further progressed soul to still aid and bless such as may need his care?

Souls, methinks, are not confined to locality. They must be allowed to go forth into all free space, if so fitted to do. Nor do they sleep within the narrow bounds of the earth's cold bed, but up and doing the good works of the Father, for he has ever need of such. At the change called death the soul and body, or body and spirit part company, comrades no longer, the atoms of the body going, each particle, to its kind, to its specific attraction in the physical world. Perhaps still the finer emanations are to aid in the upbuilding of higher forms. 'Tis I who have learned to think upon subjects like these which shall evolve as a true result into a much higher something.

For once having gained a consciousness, which is life, how could one ever lose it? Conscious spirit cannot be annihilated, and the human soul must ever go into its higher growth. So all life is well worth the living and striving for the highest attainments. Now, I often think that my companions who were created have not so high a consciousness as I have been enabled to acquire, for there are many of my friends who have not yet learned anything of human attributes; so you need not marvel at my thankfulness for the great good which has come to me in this blessed country of freedom, where even a foreign article of a once inanimate something can have the glorious liberty of gaining so much of conscious human life, which we now so joyously possess. Existence in any form seems now more blessed than in past ages, for everything is full of life, and even the strangest dreams become living facts. Germs of deeply-rooted and higher intelligences are everywhere springing up. Who would have believed only a few years past that there could ever come a time when a lady's dressing case could give a true history, such as has become my opportunity to get forth? Why, such a thought would have been crushed in its first inception. And had it then been thus prophesied, the prophet of such an unheard-of thing would have been stoned to death.

But who is ringing the door-bell? I see a carriage and horses. The parties

alight and enter the house and hand in two cards. The lost lady is found. She observed their coming from the window, which sighted the road. She then presses again the hand of her true benefactress, gazed lovingly at our pretty Nanette, said she hoped to see us again, and thanked and blessed us for our love and kindness. Her maid had brought with her some proper clothing. How beautiful she looked in her handsome garments! How beautiful Nanette and good Aunt Dorothea might look if attired one-half so well! Then all persons would say, "How beautiful! How grand!"

But it was not for them to have such costly garments; yet they were the most happy. The father thanked the family for their care; asked what they deemed their due; told how the daughter had nearly lost her mind from ill health and loss of sleep; that she had taken the sheets, tied them to the window, and thus left the house. The mother was now lying very ill in consequence, but sent her thanks. Next the husband spoke in tones of seeming kindness. The young wife clung to the arm of her father, now that she was ready to take her departure. Just then little Olive came in with Nannette. The dainty beauty attracted the attention of the young wife, who asked if she would come to live with her, kissed her sweet lips and started for the door, saying, I shall come some time to see you all. So they parted and it seemed that ages had passed in one day and a night.

CHAPTER XII.

GIFTS FROM THE CITY.

Next day arrived for the family of Mrs. Daulton a basket of good things—including a turkey and accessories.

Then for each a new dress; for Nanette a lovely blue French cashmere; for the little pet, a cloak, hood, and dress of brown; for Aunt Dorothea a fine black dress—and for Fannie the same; for Uncle David a pair of handsome gloves, for the little girl, who was assisting them, a new dress. Besides there followed the next day some violets.

I was then too happy to remain longer in the bonds of silence, we all fairly danced for joy, except Aunt Dorothea; she was quietly thankful. How I blessed the Fates for sending the lost lady here; for she had directed her sister to purchase these beautiful and useful gifts. The gentleman had left a large gold coin. When Aunt Dorothea said it was not to be charged to them, for she had only done her duty—and that with a blessing.

Oh, the true happiness, the joy of that household. Can any heart know fully the wealth of it all.

Nannette was so happy; such flowers they had never inhaled. To this family there was a holy joy in all righteous doings; no matter if not compensated by money or gifts. There was to them ever that fuller sense of true happiness in the knowledge of service to others. I who know so well the pure motives of their loving thoughts flowing like a refreshing stream sating the thirst of the famished. I who have heard them speak of their scanty means, and yet in the largeness of their sympathies divided even that with others less fortunate.

Ever praying for sorrowing hungry and the cold. But there was then showered such an abundance of good upon them, they could but think and speak of it for days. Further they said: "We feel the blessings with these gifts of true appreciation—they are all love gifts—prompted by pure wishes; therefore these were blessings to us all.

THE LOVELY FLOWERS.

"Oh! the lovely roses!" said Nannette, overflowing with delight. Tenderly had she arranged the beauties in a little glass tub and set them on the table. How sweet you are; I wish you

could all feel our thanks for the little friend who was so blest by their beauty and sweet fragrance. My reflector, the glass, even proudly exaggerated them in this ever orderly and pretty chamber. I could so well behold them, and be happy that such rare gifts could come to this home, for the cold season affords only such beautiful friends for the favored of the earth. I then heard the family say that twelve years since we had a rare flower in the winter or frosty season. There was yet another sweet surprise in store for me—for in a few moments there returned the dear little child with beaming smiles as dainty and sweet as the violets which she was holding in both of her tiny dimpled hands. Even the beautiful amber-colored glass, once a gift and highly treasured was now honored by holding these dainty blue-eyed pets—sweet violets! So like childish innocence in their modest beauty and sweet fragrance.

Olive and Nannette came to bring them to me; so I feasted my whole being; held them most tenderly, for the child said: "Here, good Dessy, you doin to have some pitty ones, and you too, Gassy. See what nice, sick pitty lady sent to Olive! And Olive got new dress, too."

Then she set them down so carefully. Nannette stood by her side, observing that the glass reflected them, and said, "Oh, see the glass, now another one—now dot two of 'em"

This was a new delight which she had to repeat so many times. Before leaving us she pressed her lips to the glass; then held the flowers close to the face of the glass to kiss them. We did indeed proudly kiss them all most tenderly, the moist tears almost diffusing on our cheeks—a very mist of tenderness spreading over our beings. Such loving attentions had never before been bestowed upon us, and the glass often told me that at that supreme moment there was born to it a higher sense of life—and feeling that it was of more service to mortals, than simply to show them their beauties; for did it not reflect perfectly that glassful of violets? And did not the child of human life press its pure love-kisses upon the cool face? Oh, the holy benediction of that hour has lived with us ever since!

Aunt Dorothea, the once happy wife of good Dr. F. Jasper Dalton, now entered the chamber to get a something in my keeping. But as she found no one within she looked about, noted the order of the place and the beauty of the flowers as they were arranged the pretty little covers of the table and my top. A sweet smile came to her lips—a holy calm, such as must have a fountain source somewhere to draw from. How glad we all felt to have her near us! Her duties had been so numerous that she only came for a few moments at a time to see it. But now she stopped and touched us all with love and kindness, spoke to us of the goodness of the loving Father and of the blossoms that grow within the garden of the human heart; said: "What a blessing that we did consent to get these articles which have given to us all so much joy and use! I no more regret it. This was joyful news to us and we tried to do all the good that we could, for we dearly loved the whole family, and owed a debt of gratitude for the humanizing teachings which they had daily bestowed upon us.

Evolution surely reigns as a mighty power within this sacred domain. My time was at hand—perhaps the opportunity of my life—my thoughts and feelings ran high—my soul was overflowing with a desire to manifest my love and thankfulness; for I then knew that the world is too full of frozen kindness that does not come forth to warm up the heart by the knowledge that there lives a breath of warm love. So I determined to manifest, for she was resting her hands,

yes, they were not so small nor white as many—but they had done such kindly service, such heartfelt deeds, that their touch possessed a mystic fairness and living beauty that all must feel. So I was touched by them into that magic power. I moved, snapped and swayed; I sent out my fullest breath of greetings to her, I swayed rhythmically under her hands. I wanted to fairly entrance her mind, to speak of the good feelings that had been showered upon me by her; and so wise was she at this hour that she did not fly from me—but seemed to have that deeper sense of a mighty, living life permeating me—she seemed so calm and holy—a white radiance to me hitherto quite unknown—seemed all about her form and head; a light seemed to stream slowly, yet steadily from her calm, brown eyes. Her lips spake something holy, soft and low; and again I felt that a change had come over me, for I was then a living, loving, breathing human soul; and that my yearnings were conveyed to her soul, giving it a calm and beautiful faith of a holier life somewhere. At length, she spake—saying: Oh, holy and divine Presence that is with us—omnipotent and omnipotent art thou; thou sendest thy ministering angels as true messengers into all lands and hearts, and thou knoweth the needs of thy children, and bringeth unto each heart sweet messages of peace and hope. Accept ye our thanks for these blessings."

This was a grand hour for us all. It made us nearer and dearer than ever to each other. Next she said softly "How wonderful is this—a holy presence seems to abide with these things—a soulful something that touches me to a fuller sense of a human and divine illuminating soul power. Who could doubt a guiding, intelligent of eternal watchfulness?"

(To be Continued.)

X-RAY PHOTOGRAPHS.

Marvelous as it was at birth a few months ago, Roentgen photography is already an infant of remarkable development. Since the first crude pictures of the bones of the hand, improvement has been made step by step until it is now possible to photograph the entire skeleton of the living body and to show it in a single picture of a trifle more than life size. At a recent scientific convention in Zurich a picture of this kind created considerable astonishment. It was due to the efforts of Prof. Ludwig Zehnder, the inventor of a new Crookes tube which is capable of working at a greater distance than earlier ones, thus increasing the size of the plates that can be used and improving the pictures in sharpness. For the picture exhibited the tube was arranged exactly over the middle of the body, about 23 inches from the dry plate on which the body lay. The different parts were taken separately, the head requiring an exposure of 60 minutes; the breast, 6 minutes; the knee joints, 50 minutes; the pelvis, 60 minutes; the feet, arms and hands, 15 minutes each. By uniting the several proofs, a complete picture, 6 feet 6 inches long, was obtained. All parts are penetrated by the Roentgen rays giving absolutely clear pictures of the skeleton and the joints and distinctly revealing any impenetrable object in the cavities of the skull. The heart and other organs are distinguished, and with the fluorescent screen these can be seen in the actual performance of their functions.

X RAYS.

Abnegation is a cure for all ills of the flesh.

Sin-sick souls feel the want of priestly comfort.

Prejudice is the stepping-stone to injustice.

We can only see our defects as we rise above them.

True pride is love—false pride is cultured prejudice or haughtiness.

MISCELLANEOUS.

Knowledge Not Faith.

The sun through trackless ether speeds its course,
Not by its choice—but by decree of force;
The stars are kept in method by the hand
That made the universe at its command.

The same behest gave man an endless life
A state of rest beyond these years of strife
Faith is not needed to believe this true,
For friends from spirit life prove it to you.

They gladly bring the tidings, "All is well
Our fears, begotten through false creed
dispel;
They teach us that through knowledge we
attain,
Through action—not belief—our Heaven we
gain.

Their voices in sweet cadence we can hear
Assuring us that they are ever near;
For heaven is not far distant in the skies,
But all about us in its splendor lies.

—James T. Morrison

THE TALKING DRESSER

Psychics.

Cont. n.d. from 9th page

Mrs. C. L. V. Richmond spoke on "Church and State" before the congress of Liberals in Chicago.

The Chicago Vegetarian society held its second annual holiday banquet at the Auditorium hotel, Chicago, November 26. It was a notable assembly of food reformers, delegates being attendance from all parts of the world.

The Bonita gold and silver mining company organized under the laws of Colorado is the first woman's mine officered and controlled entirely by women. Capital stock \$700,000, full paid and non-assessable. The officers are among the most brilliant of the country's business women. Let's see, who was it that said the Creator had not endowed women with the necessary brain formation to frame an exegesis on abstruse things or enter upon a business career?

The exteriorization of the double in the experiments of M. de Rochas, as communicated by our Paris correspondent, is one of the leading topics of psychical research. De Rochas is a fit contemporary of Professor Baraduc, whose experiments in thought photography have startled the world.

The Liberal Congress of Religion which convened in Indianapolis Nov. 19 brought together a notable company of men and women from all parts of the world. The Buddhist, the Brahmin, the Ceylonese, the Mohammedan and the Christian were all there, representing respectively the great religions of mankind. Such gatherings can not but aid tremendously in the upliftment of religious thought, the oneness, permanence and love of God in the outworkings of the Infinite Will. Second only in importance to the great Congress of Religions held in Chicago in 1893, this gathering and its deliberations will go down in history as another of the great finger marks of dependent humanity upon the guide book of nature and nature's God. The great spur to activity among liberal bodies of Christians and religionists everywhere is the pantheistic monotheism of modern thought; that is the one eternal God, omnipresent and working in and through the universe of matter and mind. Excepting the Catholic Church no important branch of Christendom now-a-days conceives or defines God apart from nature, as a personality who reaches his creatures through official mediators.

"Bible readings" in the public schools of Detroit have been interdicted.

Mr. Frank Walker, of Hamburg, N. Y., has been appointed by the National Spiritualists' Association to organize and have the general management of a proposed jubilee, commemorating the 50th anniversary of Modern Spiritualism, to be held in March, 1898. Rochester, it is expected, will be the city selected in which to hold the jubilee, as it was only a few miles from there that the first rappings were heard.

Eusapia Paladino the famous Italian peasant psychic, is still puzzling the scientists by her strange powers which are easily described but not easily explained. This woman was born in Naples 41 years ago, of poor parents. Her powers began to manifest at eight years when her father was killed. She became hysterical and saw faces on the walls and ceilings. Then came the trance state which continues to the present time to be her most marvelous phase of mediumship. In the trance she does and says many strange things. The greatest scientists of the old world have investigated her claims and have pronounced in favor of their validity. In Paris she has recently given an example of her powers. Heretofore she has only attempted to move small objects, like the thumping of the keys of a piano placed at some distance from her. But in this case in the presence of a number of keen observers, a heavy arm chair began to move spasmodically, the heavy window curtain swelled out into the middle of the room and twined itself about the neck of one of the sitters and various other objects moved about, Eusapia all the while in a deep trance. Suddenly the window curtains broke loose from the pole and settled down on a table near the psychic. Then a toy piano went into the air and Eusapia got up from her chair and it started through the air landing on the lap of a gentleman who had been sitting in front of her.

Interviews have been had with many of the leading physicians of Detroit and others upon the advisability of establishing a hypnotic clinic in the practice of medicine and surgery and to open a hospital in Detroit on this line. The curing of diseases by suggestion appear to be no longer in the field of speculation.

M. Liebault, the celebrated hypnotizer of the Nancy School of Hypnotism in France, thus descants on the bug-bear of danger by suggestion: "As to the dangers of hypnotism, none exist if employed by fit persons, who, whether to themselves or others, suggest only what is in harmony with the physiological functions of the organism; but, otherwise, the dangers are obvious. In itself, the induced sleep, like ordinary sleep, is a condition which tends to the equilibrium of nerve forces, and of the organic movements which those forces excite.

"The special qualities required for the production of the hypnotic sleep, are self-confidence, assurance of success, and a persuasive manner on the part of the hypnotiser; on the part of the subject the wish to be hypnotised, confidence in the hypnotiser, and free consent to the imposition of his suggestions." On the principle that the best way to get rid of a bad low is to enforce it, we may regard hypnotism dangerous in the degree that it is misunderstood. The unconscious hypnosis of society carries with it the evil train we perceive. Education is the only recourse. When sensitives know their liability to suggestion they will be able to guard against those suggestions which everywhere and at all times in daily life tend to deplete their vitality or draw them from paths of rectitude.

I dimly guess, from blessings known, of greater out of sight.—Whittier.

INVESTIGATION BRINGS CONVICTION.

No intelligent, conscientious and right-minded person can investigate the psychic phenomena without becoming a Spiritualist. Accumulated evidences force conviction. Faith blossoms into knowledge. Spiritualism reaffirms and reiterates the pure doctrines of primitive Christianity. It sweeps aside the monstrous absurdities that have been grafted upon it, such as the blood atonement dogma, infant damnation and endless hell torments. These horrible doctrines have cursed the very name of Christianity and given agnostics and atheists their ammunition for perpetual warfare. The Christian nations of the earth, so it seems to me, are so deeply immersed in barbarous ignorance, in bigoted intolerance, in religious superstition and in spiritual darkness, that nothing but the higher spiritual revelations that are being received all over the globe, from the decarnated dwellers in the Unseen, could have prevented the so-called civilized races of the earth from sinking into a condition of degradation and moral depravity resembling that which preceded the destruction of the Roman Empire. Spiritualism in its higher and diviner aspects, and Spiritualism alone, will yet convict, conquer and redeem the world.—Dr. J. M. Peebles.

SHORT AGAIN.

Many thanks to our good friends who have been sending us their old copies of Oct. 24. But we are now short on the issue of Nov. 14, and would request those who have no further use of The Light of Truth of the last-named date to send them to us by next mail.

The human soul, then, having no parts, must be indissoluble in its nature by anything that hath not power to destroy it.—A. Baxter.



Mrs. E. G. Clifford, of 3521 Laclede avenue, St. Louis, says: "For more than twelve years I have suffered from Indigestion and Nervous Dyspepsia. I have suffered intensely during that time and have spent large sums of money in the employment of St. Louis' most prominent physicians. Aside from this I have had recourse, I believe, to nearly every medicine on the market, supposed to be infallible in such cases as mine—and many gallons of hot water have been used by physicians in washing (internally) my stomach. But all to no avail; the relief afforded was only temporary. Of late I have given up all thoughts of ever being permanently cured. Some time ago I started to use Ripans Tabules at the suggestion of my son, who advised me to try them. Since then I can say I am feeling daily some better. I take one Tabule after each meal and I can now look forward to meal-time with a pleasure I haven't experienced for years. Also the headaches that have constantly harassed me in the past—and the accumulation of gases upon my stomach have disappeared. These improvements I attribute to Ripans Tabules. If their efficacy continues I will never be without a box of Ripans Tabules. My only regret is, that they come to me so late in life. (Signed), Mrs. E. G. Clifford." One Gives Relief.

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Co., No. 10 Spruce St., New York. Sample vial, 10 cents.

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Nativities written for \$1.00 and upwards. Also gives a chart and good general writing, covering several years in advance with specific advice. Send sex, place, and date of birth, month, day of month, and hour if possible. Classes for instruction Friday evenings. Terms, 50 cents for each lesson. Private lessons also given. Engagements made for lecturing. Terms moderate. CHAS. T. WOOD, Scientific Astrologer, 178 A Tremont St., Boston, Mass.

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1 Set Amer. Ency. Britannica, \$30.
1 Webster's Inter'l Dictionary, \$10.
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Let All Build Wiser Than We Know.

Man in the past, and we in the present time, have been, and are now, un-
st in our thoughts—ever ready to
ame our neighbor for his makeup;
s way of doing things; when differ-
g from us in thought or act. This
ould not be, if we studied the cause
such difference.

Everything that exists or has existed
the past (whether we call it bad or
od) has had, and does have jus-
se for its support; for all shades of
ought and action, can point for jus-
tification to parental causes and effect
causes, dating back to the supposed
ginning of things—back of all hu-
an accountability; for all crosses in
uses will beget an offspring of simi-
r nature—a child that will reflect
gitimately its origin. Then, how
olish we must be to expect to
gather grapes from thorns, or figs
om thistles." It is the nature of all
ings, to produce their kind. So why
all this common or that unclear?

They are all just and good being the
ANCIENT GREEK AND ROMAN
SPIRITUALISM.

Two species of divination were em-
ployed by the Greeks, one claimed to
be the direct voice of the gods, speak-
ing through human lips, and the other
was said to be evolved by the per-
formance of certain mysterious rites,
in which prayers, music, and cere-
monies were practised, and the words
spoken seemed often to respond to the
thoughts of inquiries of those that at-
tended upon the prophet or prophet-
ess. Sometimes these "sacred" per-
sonages fell into trances, or were
seized with a sudden frenzy, and gave
forth strange and oracular prophe-
cies, or spoken of hidden things in
voices different to their own; and
sometimes by actions which spoke
plainer than words.

Cicero says: "They whose minds,
scorning the limitations of mortal
bodies, fly off into higher realms than
earth, when inflamed by music, or in-
cited by some divine ardour, they be-
hold things and destinies, not of hu-
man, but divine origin. They can
then predict the future of men and
nations, and tell where and how the
dead yet live, and, from the paradises
of Jove, or the realms of Pluto, bring
words of remembrance, love, or warn-
ing, to the earth, and give wise coun-
sel to all who listen."

In Greece and Rome it was taught
that departed human souls, lingered
around their former habitations—and
their beloved relatives—to protect and
inspire them. People invoked these
spirits in times of trouble, and offered
them sacrifices when they thought
that they were displeased. They
erected fine tombs in their honor, and
oftentimes repaired thither to offer
prayers and oblations to the spirits of
departed ones, whom they called
"Manes," "Lares" or "Penates," and
considered them to be the gods of the
family household. This was, doubt-
less the origin of "Hero-worship"
which was extensively practised both
in Greece and in Rome.

In addition to "gods" and "demi-
gods," every department of the uni-
verse was supposed to be filled with
spirits, who were termed "demons,"
an appellation that applied to good and
evil souls alike.

It was also taught that at death, the
soul, clothed in its life principle, but
invisible body, goes to enjoy paradise
for a season, or to suffer in Hades
(hell) until all its earthly sins are ex-
piated. Then, if the judges of the dead
decreed it, to return again to the
earth, it entered into a fresh existence
in accordance with its improvement.

But the souls of the good that had
no further need of earth's trials, went
to join the gods in "Elysium." There
the never-setting sun, the brilliant

stars, the ever glorious scenes of para-
dise, the pure, the good, the brave and
true.

Delightful music and enchanting
scenery enlivened these realms of the
blest. There the husband rejoined
the beloved wife, the children and
parents were united; in short, a bliss
transcending all language to describe,
made up the realms of the first para-
dise, and pointed ever onward and
upward to the realms of eternal bliss
beyond.

EMMA HARDING BRITTEN.

PERSONAL EXPERIENCE.

Editor Light of Truth—Although an
ardent Spiritualist for many years, I
had witnessed so many unsatisfactory
materializations that I abandoned at-
tending such seances, believing that
phase as yet, so crude, and imperfect
that it was not profitable to pursue it,
as a sitter. After eight years of ab-
sence from all public seances, I was
persuaded to attend one of Mrs. Elsie
Reynolds's materializing seances held
in the parlors of a friend of mine. I
sat very near to the cabinet. The win-
dows were sealed, and the doors
nailed. Twenty-five forms of both
sexes, and varying sizes and ages,
appeared, many of them materializing
outside the cabinet before the medium
went behind the curtains. I counted
sixty-five forms that appeared during
the evening. Two came to me, giving
names that no one in the circle could
possibly have known. Since then I
have had her twice in my own house,
under test conditions, and have been
astonished at the results and fully re-
paid for my trouble. While I am still
of the opinion that materialization is
in its "A. B. C.s," I firmly believe it
to be a possibility, and that Mrs. Elsie
Reynolds is one of the brightest and
ablest mediums for that phase. When
she takes her eastern tour as she fre-
quently does, I bespeak for the con-
fidence and patronage of all Spirit-
ualists seeking such phenomena.

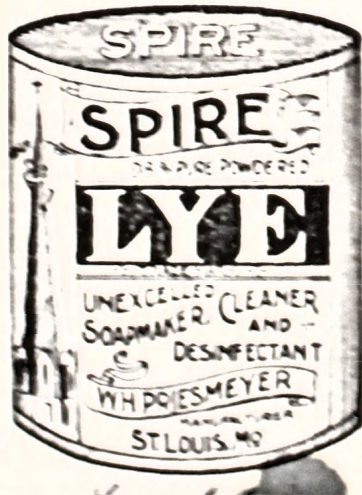
ELLA LUCY MERRIAM.

Los Angeles.

When they have preserved un-
touched. It is then discovered that
new flesh has replaced the old."

Will each of our subscribers remail
a paper this week to some acquaint-
ance who is asking you what Spiritual-
ism teaches?

In each part in 10¢
Indelible



APPRECIATIVE WORDS.

When your last issue (Nov. 14) was
handed me today, I did not instantly
recognize it, so changed and im-
proved was the appearance. It has
become really an adornment to Spir-
itualistic journalism and—to me—
seems to breathe a still higher un-
foldment upon its recipients. Let all
of us who sometimes contribute to its
pages, endeavor to increase its worth
spiritually, and that cannot fail to
make the enterprise more profitable
financially to its devoted editors who
richly deserve the highest success.

ELLA LUCY MERRIAM

INTUITION.

Intuition is the voice of Nature ad-
dressing the soul directly. Men and
women of tender conscience are more
susceptible to this influence than those
who have trampled conscience under
foot by an unwillingness to right a
wrong or do justice where it is de-
manded by virtue of inheritance. Ev-
ery soul is conceived with this gift in-
herent, but prenatal conditions, her-
editary influence and early environ-
ment or home education may debase
it by evil examples, or overshadow it
by a dense materialistic aura through
which it cannot manifest or shine
forth. Moral discipline or spiritual
training, however, may remove the
obstacles, for as a man thinks or wills
for a good effect, so he is. Purified or
spiritualized magnetic conditions open
the windows of the soul, as it were,
and permit their rays to penetrate the
surrounding darkness, thereby sens-
ing that which is unseen to mortal
eyes. Cognizing the unseen or causa-
tive is the soul's prerogative. It is an
interblending of man's inner con-
sciousness with nature direct, and re-
sponded to as mandates to know the
spiritual—as he aspires for higher em-
inence. It may be recognized as an
illuminated imprint near the center of
one's being—as a dawning of light
within on the subject in question—
often coming unexpectedly and creat-
ing surprise or joy, according to the
nature of the light wanted. At times
it comes unsolicited. It is then that
nature is speaking as a warning or
giving needed advice, and is frequen-
tly mistaken for a spirit impression.
But intuition is higher than impres-
sion and makes no mistakes, which
spirits are subject to; and the man or
woman who is guided intuitively can-
not fail to go right. Faith with love
in the heart attracts it; and he who
feels it is never without hope. Intui-
tion is divine wisdom.

CAUSE AND EFFECT.

The fact that a man can feel pain in
a lost limb is proof positive that the
spirit in the sensorium. But if this
sensorium or spirit body can feel a
single limb that is entirely detached
from the physical body, it may be be-
lieved that it can, under circum-
stances, also feel the whole body after
the same has been dissevered by
death. That some do has been assert-
ed, but no better evidence exists as
as proof than the above. The tender
care we have for the dead may be an
unconscious volition that no risks be
taken which might cause suffering to
those who are yet bound up in matter.
And what a punishment it must be
for those who, through intemperance
or selfishness, have made the body the
all of existence—have worshipped
matter, so to say. Spiritualism
teaches that man must conquer the
passions of the flesh, or bear the conse-
quences of an earthbound condition in
spirit. Perhaps the suffering alluded
to by those who sense these invisibles
is due to the latter's close connection
with their bodies—cold and decaying.
But on the other hand the reverse is
sensed from the happy or content—
those who have done their duty in the
earth-life—have been honest, just and
temperate in habits. A good life is
not difficult to live. It requires but the
will to do so, the self-suggestion being
as potent for good as for ill. Morality
is a science as much as it is a religion,
and he who studies it from the stand-
point of cause and effect can not fail
to see his way clear, and find the road
to happiness a comparatively easy one.

He who has divine truth and gives it
to the world must suffer both socially
and financially, for it is so written in
the occult law, for the good must be
crucified.

They who persist in talking when
they should be listening are not wise.

DR. E. J. WORST,

of Ashland, Ohio, will mail any reader
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scientific Aerial Catarrh Inhalers with
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Sore Throat, Tuberculosis nearing Con-
sumption, immediately relieved and fi-
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FORSTER DR. W. M.



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ment to the many accorded this gifted medium
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diumistic abilities with which Nature has so abun-
dantly endowed him. We wish him every success.

The "Pacific Coast Spiritualist," of December
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or." Address

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DR. R. P. FELLOWS, Vineland, N. J.

And say where you saw this advertisement.
Dr. Fellows is an educated gentleman and a
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a scientific standpoint and can be looked upon as
authoritative. —LIGHT OF TRUTH

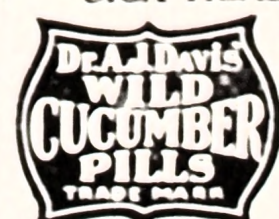
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Voice of the People.

DEVELOPMENT.

III.

We have now come to a place where there is a larger vision of advancement because, from the foundations of life, held in common with Deity, we are above the limitations of the human in possible attainment, yet chained to slowness of development because of these limitations. Development means action, growth means action, and also life, means action. Into all the beginnings of ideas, knowledge and experience men have thrown all their might, energy and purpose. Mankind, from the human side, and humanity from the God side, both one, has felt the necessity of using every resource, plan and wise provision that they might make every step in life one of progress toward "perfect freedom" from the limitations of the flesh. Mankind has not stood as a suppliant of the charity of the Deity, neither has he stood as a perpetual apology for himself (on the defensive because of the lack of perfected attributes of Deity), but as co-operative with the powers of Deity, availing himself of all the powers, and moulding his purpose and will to the thought and purpose which is in the mind of Deity for mankind. Thus there is unity of action and purpose to bring God and man into complete harmony, augmenting human ability to achieve, and supplementing divine effort, yet in absolute dependence upon the power of the Infinite spirit. Life becomes at once a manly action, and at the same time loyal surrender of every human power to the command of the Divine Spirit.

"As the branch can not bear fruit of itself, no more can ye except ye abide," etc., are the words of one who held all his powers under control, yet was loyal to and availed himself of the resources of divinity for the maintenance of his personal integrity.

All life is personal. It is the individual, comprehensive, heroic life of each person—active, aggressive and sagacious, that brings all the possible powers of man into harmonious relations to, and dependent upon God, that constitutes real life.

Now bear in mind that the stimulus of this action is because of the strong, vigorous demand of the life of God upon the immortal life of man; or, to put it reversely, it is the response of the immortal life in man to the robust action of the divine life upon man. The immensity of this stimulus lies in its direct appeal to every human power. Not a few powers or activities, letting the rest go as undesirable but the demand, or appeal, is to the whole man. It reaches every motive, every impulse, and sweeps the whole range of influences operating upon man's activities. The effect of this stimulus is to promote community of action with the divine life. And the true inwardness of this common center of spiritual life is, that the divine impulse becomes the prominent thought, the actual experience, the daily reality, lifting the will and lives of mankind up to divinity's high purposes.

Every power that man has put forth and every faculty that he has trained for a definite purpose, every sense of honor, courage and duty, the ceaseless investment of all the forces of life, in short, the combination of all the powers of man are brought into touch and sympathy with the action of Infinite Love, which thus records its sublime purpose of the emancipation of man from those world powers that rob and despoil humanity.

Development, or progression, is the

greatest, the sublimest action of God and man. It is the grandest, most strategic combination of the powers of humanity and Infinite Love in the conflict between good and evil. The sublimest action of man is a prayer to the infinite source of wisdom, love and power. And prayer is but an aspiration, a home-longing of an immortal soul for the restoration of the peace, quietness and communion that is the result of oneness with the love of God for mankind. There is no visible image to be found for this, but the inward spiritual reality becomes the prominent consciousness by which the spirit of man knows that it has come into oneness, or born into newness of life with God.

G. W. BRADFORD.

DOCTOR DOWER ON SUICIDE.

Dr. W. H. Dower addressed the Theosophical society of Syracuse, N. Y., recently on "Theosophy and Suicide." He said in part:

"Ethically it is wrong to take our life, for it is not our own; it belongs to the universe, to others as much as to ourselves. As it is a crime against nature, the consequences of the suicide are most terrible. Death by physical disease simply means that the elements in the astral body are so weakened that they can no longer hold together the atoms and molecules of the physical. In the case of the suicide, however, this weakening of vital forces has not occurred. The act of suicide has its basis in selfishness, except in cases of actual insanity. Personal sensitivity means selfishness. Suicide simply deprives the personality of the use of the physical body. Deprived of this body by this violent act the personal consciousness is transferred to the astral man, where now all the desires and wants of physical life are felt, but with no means to gratify them. This is depicted as a most terrible state. It is actual starvation of the different senses, which have nothing to feed upon, in which condition it remains until such time as nature has fixed for the normal dissolution of the body. Then the astral body goes to pieces and the real man passes into a higher state of consciousness."

THE REVIEWER.

"Karma, a Story of Early Buddhism," by Dr. Paul Carus, is a little book of rare beauty principally as a specimen of Japanese art work. It is printed and illustrated by T. Hosogawa, Tokio, Japan, for the Open Court Publishing company of Chicago. The story of "Karma" was translated into Russian by Count Leo Tolstoy who says of it: "This tale has greatly pleased me with its naivete as well as its profundity. It seems to shed light on a new side of the two fundamental truths revealed by Christianity: that life exists only in the renunciation of one's personality."

Rabbi L. Weiss of Columbus has published one of his lectures, "The Gulf Between Us," a copy of which has reached this office. The lecture has been delivered in various halls and churches, before mixed audiences, and is dedicated to men and women, Jews and Gentiles of fair minds and cultured intellects.

"Socio-Economic Myths and Myth-Makers," by "Yours Truly," is the title of a volume of very terse criticisms on the present school of economics. The author possesses a style of phraseology of her own and is extremely well versed in the art of satire. The book is published by the Arena Publishing company. Paper covers, 50 cents.

"The Power of Silence," an interpretation of life in its relation to health and happiness; by Horatio W. Dresser, fourth edition; Boston, George H. Ellis, 141 Franklin street. The volume is

a compilation of essays on "The Immanent God," "The World of Manifestation," "Our Life in Mind," "The Meaning of suffering," "Adjustment to Life," "Poise," "Self Help." It is well adapted to the inquiring reader who is looking for the pivotal center of being, and will find its place in the chemical affinity of kindred souls. There is much in it of practical value. Price, \$1.50.

A curious phenomenon was witnessed in the village of Bargad, in the Pilibhit district. There was no rain, no clouds, no storm, and yet the forest house was struck by lightning and reduced to ashes. Such an event has not happened before within living memory.—Arya Patrika.

More than five tons of American tin plate are used daily in manufacturing tin boxes for ENAMELINE.

BOOK LIST.

No 4.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Columbus or New York. Do not send drafts on local banks. Stamps will positively not be taken in payment. Send all orders, and make all remittances payable to

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313 & 315 N. Front Street, Columbus, Ohio

Man and His Relations. Illustrating the influence of the mind on the body, the relations of the faculties and affections to the organs and their functions and to the elements, objects and phenomena of the external world, by Prof. S. B. Brittan. Cloth, \$1.50.

Marguerite Hunter. A narrative descriptive of life in the material and spiritual spheres as transcribed by a co-operative spirit band through the mediumship of Lizzie S. Bangs independent slate-writing psyche. 264 pages; cloth, \$1.50.

Mediumship and Its Development and How to Measure to Assist Development. by W. H. Bach. 103 pages; cloth 50c; paper 25c.

Mesmerism, with hints to beginners. by Capt John James. Cloth \$1.00.

Mind, Matter and Man. An address by Willard J. Hull. Pamphlet; 10c.

Missing Link in Modern Spiritualism. by A. Leah Underhill, of the Fox Family. A book of rare value that should be possessed by every Spiritualist. 479 pages; cloth, \$1.50; postage 10c.

Molecular Hypothesis of Nature. The relation of its principles to certain experiments.

Mrs. E. G. Clifford, of 3521 Laclede avenue, St. Louis, says:

"For more than twelve years I have suffered from Indigestion and Nervous Dyspepsia. I have suffered intensely during that time and have spent large sums of money in the employment of St. Louis' most prominent physicians. Aside from this I have had recourse, I believe, to nearly every medicine on the market, supposed to be infallible in such cases as mine—and many gallons of hot water have been used by physicians in washing (internally) my stomach. But all to no avail; the relief afforded was only temporary. Of late I have given up all thoughts of ever being permanently cured. Some time ago I started to use Ripans Tabules at the suggestion of my son, who advised me to try them. Since then I can say I am feeling daily some better. I take one Tabule after each meal and I can now look forward to meal-time with a new enjoyment of physically grown and life." 132 pages; paper 50c.

Play of the Planets. The new star study in occult astronomy. \$1.00.

Poems. From the pen of Edith Willis Linn. 167 pages, handsomely bound; gilt, \$1.00.

Proof Palpable of Immortality. by Epes Sargent. Cloth 50c; paper 25c.

Pro and Con of Supernatural Religion. The. In our parts, by E. E. Guild. 143 pages. Paper. 5c.

Psychics, Facts and Theories. by Rev. Minot J. Savage. Paper 50c.

Pushed by Unseen Hands. By Helen H. Gardner. 304 pages; paper 50c.

Primitive Christianity and Modern Spiritualism. by Eugene Crowell, M. D. 528 pages; cloth \$1.00; postage 15 cents.

Reply to Rev. F. R. Snyder's Comments on Spiritualism. by Dr. F. L. H. Willis. 5c.

Remedial Astrology. Lectures written for \$1.00 and upwards \$2.00. For a chart and good general writing, covering several years in advance with specific advice, on sex, place, and date of birth, month, day of birth, and hour if possible. Classes for instruction Friday evenings. Terms, 50 cents for each lesson. Private lessons also given. Enrollments made for lectures. Terms moderate. CHAS. T. WOOD, Scientific Astrologer, 78 A Tremont St., Boston, Mass.

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and your age, name in full, in your own handwriting and I will diagnose your disease FREE CHARGE. Enclose three 2 cent stamps and return.

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Sojourner Truth. A bondswoman of the olden time emancipated by the New York Legislature in the early part of the present century. 12 pages; page 50c.

Science of Spirit Return, The, by Chas. Dabain. 10c.

Sidera' Evolution; or 'A New Cosmology.' Being an explanation of the principles that pertain to universal life force and its expression in form. 145 pages; 50c; postage 5c.

Spiritual Songs. For the use of circles, camp meetings, and other spiritualistic gatherings, by Mattie E. Hull. 10c.

Spiritualism as Viewed by Rev. Dr. D. W. Moffat, H. V. Swerigen, A. M., M. D. and L. O. Hull. Being a series of lectures against Spiritualism delivered by the pastor of the First Presbyterian Church of Ft. Wayne, and the replies to them 20c.

Scientific Basis of Spiritualism, by Epes Sargent. Cloth; 396 pages; \$1.00 postage 10c.

Tale of a Hero. A. by Morgan A. Robertson. Cloth 50c; paper 25c.

Ten Test Circles, or 'The Law of Conditions,' by James L. Dow. 173 pages; cloth \$1.00.

The Religion of Humanity Better than Eternal Punishment, by M. Babcock. 10c.

Theodore Parker in Spirit Life. A narration of personal experiences inspirationally given by Dr. F. L. H. Willis, and is one of the best descriptions of the spirit home yet given to the public. Paper 15c.

There Is No Death, by Florence Maryatt, 34 pages; paper 50c.

Thomas Paine: Was he Junius? 10c.

Thomas Paine's Vindication, by Robert G. Ingersoll, together with "A Roman Catholic Card." Paper 15c.

Transcendental Physics. An account of experimental investigations from the scientific treatises of Johann Carl Friedrich Zollner, Professor of Physical Astronomy at the University of Leipzig. Translated from the German, with a preface and appendices, by Charles C. Massey. Cloth 75c.

Tree and Se pent Worship, by A. S. Hudson. M 10, 15c.

Two Lectures by Dr. J. H. Randall. 1. Some Myths and Beliefs We've Left Behind Us; 2. The Prospect for Humanity in the Light of Modern Science. 10c.

Was Abraham Lincoln a Spiritualist? or "Curious Revelations from the Life of a Trance Medium," by Mrs. Nettie Colburn Maynard. 35 pages; cloth \$1.50; postage 12c.

Waterka Wender. A narrative of startling phenomena occurring in the case of Mary Lancy Vennum. by E. W. Stevens. 54 pages; paper 10c.

What is Spiritualism? How to investigate, how to form circles and develop and cultivate mediumship. Names of a few eminent Spiritualists; their testimony. Price 8c; \$1.50 per hundred.

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COLUMBUS, OHIO.

DECEMBER 1, 1926

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When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

PERSONALS.

—Will Mrs. J. K. Gridley and Mrs. John R. Robertson please address C. H. Figures, M. D., 1634 West Eighth street, Cincinnati, O.?

—A new illustrated story by the author of "Higher Realms" will be begun in The Light of Truth as soon as the present one runs out. See notice headed "A Hint."

—Dr. C. H. Figures, trance, test and business medium, will be located for December and January at No. 145 West Newton street, Boston, Mass.. All letters will receive prompt attention.

Obituaries are free in The Light of Truth to the extent of five lines only. The price is 10 cents per line over that number. Those sending obituaries hereafter must either send the cash for the balance or make themselves responsible in some way for payment.

After the 15th of December all delinquent subscribers will be cut off, and unpaid bills placed in the hands of a collection agent. Those who wish to read "Psychic World" by the author of "Higher Realms," which will appear after the present story is ended, will renew their subscription forthwith.

—E. D. V.—Your sense consciousness is simply heightened by the fact you mention, and your natural clairvoyance is temporarily intensified. Some even become clairvoyant who are not so normally when thus affected, but being of the lowest order it is very undesirable and tabooed by public opinion. Be careful yours does not lead in that direction. That would be clairvoyance run to seed.

C. C. Y.—As you did not give the name of your state we could not answer you personally as requested, but will say that the only reason we can assign for not obtaining a test from your wife is because she is too much absorbed in yourself to get far enough away from you for that purpose. Too much thought for a spirit at a seance holds it to the one thinking of it, and prevents it from manifesting. This holds good in every other respect.

When stamp is enclosed with request to return MSS. not accepted, the writer should also give his or her address. While we may be familiar with the name of the contributor, we cannot recall the thousands of addresses with which we have to deal. To hunt them up on our mail sheets often involves an hour of time, which we cannot do, considering the many letters we obtain daily.

Correspondences are often omitted because the writer forgets to append the name of his state to the city or town from which the reports come. One of last week's was from Appleton; but as nearly all the states have towns or cities of similar names, it is difficult to make a guess at the state meant. Please note this.

That all thinking substances are distinct from matter, from whence it necessary follows that the soul of man is a spirit, or a simple invisible being, and consequently immortal.—Descartes.

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Henry Dalton may be engaged for platform work by addressing him at Warren, Pa.

Anna E. Thomas can be engaged to lecture and give tests. Address 512, Lexington avenue, Newport, Ky.

Mr. and Mrs. J. M. Allen are open for general missionary labors in Missouri. Address 233 Commercial street, Springfield, Mo.

Mr. George F. Kittredge is prepared to serve societies with weekly courses of lectures on "Dynamical Geology," fully illustrated with charts, paintings and specimens, closing Sundays with two lectures on Spiritualism. Address him at 142 Caledonia street, Lockport, N. Y. (25)

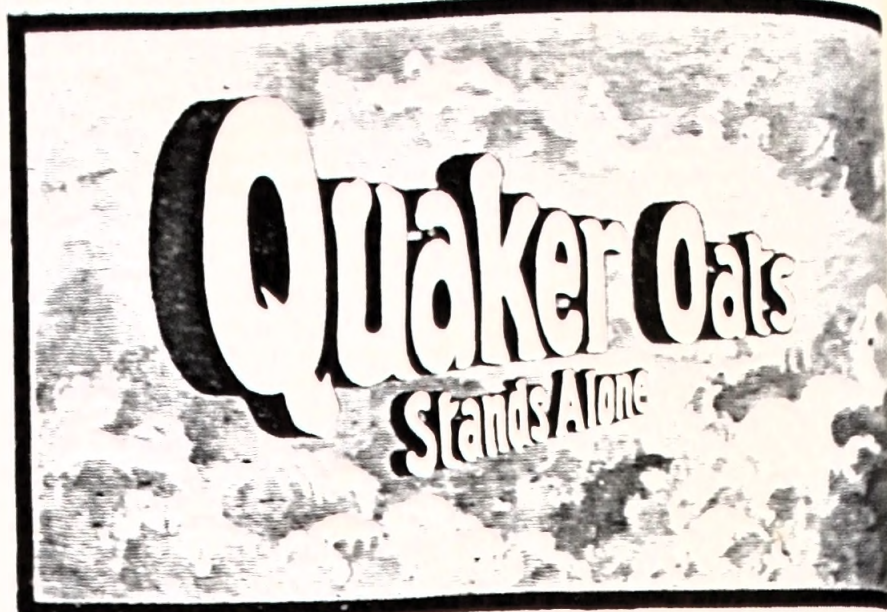
Mrs. Stewart is open for engagements with societies as lecturer and platform test medium. Will work for the interest of society engaging her. Terms reasonable. December and January are open dates. Will also give readings by letter from lock of hair on matters social, domestic, financial, mining, etc. Diagnosing any and all diseases. Price \$1 and two 2-cent stamps. Permanent address, 264 East Main street, Piqua, O. *25

SPIRITUAL HOMES.

We may divide the homes of the hereafter into three classes; those of the extremely good in the highest and broadest sense, people who were good simply because they were good, and not on account of any association with church, class or community; those who drifted along without any particular attempt to stem the torrent; and the homes of those who were not good but were positively evil. We go to the other world neither better nor worse than we were here. If we have made evil our good here, it will continue to be our good till we can rise beyond it. It is a great mistake to think all wicked persons are sorrowful persons, miserable, unhappy. So long as a man delights in doing evil he will be as happy in doing it as another man who delights in doing good, is happy in doing good. It is not until conscience asserts itself that the sorrow, anguish and pain begin to reveal themselves. It is to be remembered that the conditions of this world are too frequently so favorable to wickedness and so unfavorable to virtue, that it is no wonder people do live evil lives in this world by the force of circumstances. A man is not to be judged by his act, but by the light of the causes that led to the act. In his sty of evil the wicked man is at home; in the courts of heaven he would be out of place. So he finds his companions on the same plane of spiritual and moral development as himself.—J. J. Morse.

If we wish to possess inner harmony we must keep constantly alive the determination to attain the highest. We must not expect to enter heaven without giving some just equivalent for the benefit! Inharmony must give way to harmony. Both cannot exist in the same place. "Ye cannot serve God and mammon." It is within the power of each of us to establish the divine condition within. Our friends and associates and our surroundings have nothing to do in the matter. It is a question wholly with ourselves. How true it is that we are "free agents," and, as Archbishop Manning has so strongly said: "What we will we are."—H. E. Brink.

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OBITUARY.

Brother John Franklin Fuller of Nashville, Mich., one of the oldest Spiritualists in Michigan, passed away on Nov. 16, 1926, at his residence, where the funeral was held on the 18th. He was followed by Brother Charles Howell, an inspirational speaker of Grand Rapids. He passed away full of hope, and his last hours were filled with the ripe fruit of a long and beautiful life that had been spiritual in its true sense. He closed his earthly career like one going to sleep. He leaves a widow, two years his senior, three children and five grandchildren to mourn his loss.

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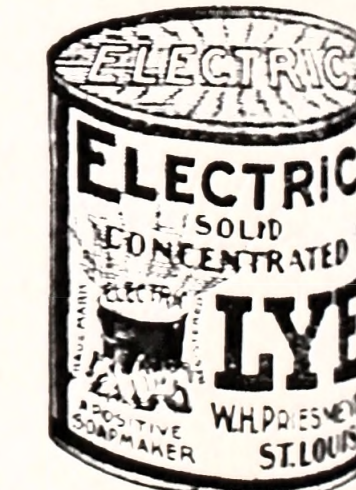
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